

ترکجه نك صرف و نحوی

تألف

چارلس ولس

از خواجگان مکتب بحریه شاهانه سابقا

A PRACTICAL GRAMMAR
OF
THE TURKISH LANGUAGE

ترکجه نك صرف و نحوی
تألف
چارلس ولس
از خواجهگان مکتب بحریه شاهانه سابقا

**A PRACTICAL GRAMMAR
OF
THE TURKISH LANGUAGE
(AS SPOKEN AND WRITTEN)**

WITH EXERCISES FOR TRANSLATION INTO TURKISH, QUOTATIONS
FROM TURKISH AUTHORS
ILLUSTRATING TURKISH SYNTAX AND COMPOSITION, AND SUCH RULES OF
THE ARABIC AND PERSIAN GRAMMARS AS HAVE BEEN ADOPTED
BY THE OSMANLIS, THE PRONUNCIATION BEING GIVEN
IN ENGLISH LETTERS THROUGHOUT.

CHARLES WELLS



**ASIAN EDUCATIONAL SERVICES
NEW DELHI ★ MADRAS ★ 2003**

ASIAN EDUCATIONAL SERVICES

- * 31, HAUZ KHAS VILLAGE, NEW DELHI - 110016
Tel : 26560187, 26568594 Fax : 011-26494946, 26855499
e-mail : asian_jj@vsnl.com / aes_publications@yahoo.co.in
- * 5, SRIPURAM FIRST STREET, MADRAS - 600 014,
Tel : 28115040 Fax : 044-28111291
e-mail : asianeds@md3.vsnl.net.in

www.asianeds.com

LIBRARY SOCIETY
NEW DELHI-700 018
No. 65478 DATE 15.6.04

Price : Rs. 365
First Published: London, 1880
AES Reprint : New Delhi, 2003
ISBN : 81-206-1749-5

Published by J. Jetley
for ASIAN EDUCATIONAL SERVICES
31, Hauz Khas Village, New Delhi - 110 016.
Processed by AES Publications Pvt. Ltd., New Delhi-110 016
Printed at Chaudhary Offset Process, DELHI - 110 051

ترکجه نك صرف و نحوی

تألیف

چارلس ولس

از خواجگان مکتب بحریه شاهانه سابقا

A PRACTICAL GRAMMAR

OF

THE TURKISH LANGUAGE

(AS SPOKEN AND WRITTEN),

WITH EXERCISES FOR TRANSLATION INTO TURKISH, QUOTATIONS FROM TURKISH AUTHORS
ILLUSTRATING TURKISH SYNTAX AND COMPOSITION, AND SUCH RULES OF
THE ARABIC AND PERSIAN GRAMMARS AS HAVE BEEN ADOPTED
BY THE OSMANLIS, THE PRONUNCIATION BEING GIVEN
IN ENGLISH LETTERS THROUGHOUT.

BY

DR. CHARLES WELLS,

Late Private Secretary to General Sir A. Kemball, on the Turco-Persian Frontier Commission.

Formerly Professor at the Imperial Naval College, Constantinople;

Editor of the New Edition of Redhouse's Turkish Dictionary; Author of علم تدبیر ملک

(An Essay on Political Economy in Turkish), of Mehemet the Kurd, and

other Tales from Eastern Sources, &c.

لوندرة شهرنده پيكاديلی صواقنده كتابچی قوارچ افنديك
دكاننده فروخت اولنور

LONDON :

BERNARD QUARITCH, 15 PICCADILLY.

1880.

لوندړه شهرنده وایمان افندینک مطبعه سنده
طبع اولنمشدړ

TO

GENERAL SIR ARNOLD KEMBALL, K.C.B. K.C.S.I.

&c. &c. &c.,

AS A TOKEN OF ADMIRATION FOR HIS TALENTS AS AN ORIENTALIST,
A DIPLOMATIST, AND A SOLDIER,

AND IN REMEMBRANCE OF MANY ACTS OF KINDNESS,

This Volume is Dedicated

BY

THE AUTHOR.

INTRODUCTION.

WITHOUT wishing in the least to detract from the labours of my predecessors, I think I may say, without any fear of contradiction on the part of those who are really acquainted with the subject, that all Turkish Grammars which have hitherto appeared in English were extremely defective, and only adapted to give the most rudimentary knowledge of colloquial Turkish. A great number of Arabic and Persian rules of grammar, which have been adopted by all educated Osmanlis, and are indispensable for writing, and even conversing correctly on abstract subjects, were entirely omitted. Moreover, these works were generally crowded with errors, some, it is true, only clerical, but even such mistakes, not to speak of fundamental ones, are very injurious and embarrassing to the student. On the other hand, thoroughly correct native works, published of late years in Turkey, such as the قواعد عثمانیه and others, are either inaccessible or too difficult to be of any use to anyone not already possessing a very considerable knowledge of the language.

I have endeavoured to steer between these two extremes. Having adopted the simplest and plainest style possible in treating so difficult a subject, I flatter myself I am justified in calling the Grammar which I now lay before the English public a practical one; and, having omitted nothing of any value which has been laid down by Turkish grammarians or which is necessary for reading and writing Turkish correctly, I venture to hope that it will also be found complete.

No Turkish grammar in any European language contains exercises,—a great defect. It is not sufficient for the student to read or learn rules. He must practise them, or else they will quickly fade from the memory. The benefit derived from writing exercises is now so universally admitted

that all grammars for learning European languages give them, and they are the best preparation for writing and speaking. This want I have endeavoured to supply, and I am convinced that the acquisition of the Turkish language will thereby be greatly facilitated.

Another new feature I have introduced into this volume is the illustration of the rules of Turkish syntax and composition by passages from native authors. Writers on Turkish grammar have hitherto contented themselves with giving one or two short sentences (generally of their own) as examples of the rules of syntax. Quotations from Turkish books are far more interesting and authoritative ; and, as they will serve the double purpose of elucidating the rules and introducing the learner to reading Turkish, I have made them long and numerous.

It is almost superfluous for me to enlarge on the vital importance of all Englishmen who proceed to the East, in connection with the reforms in the Ottoman Empire which England has urged on the Porte, being acquainted with Turkish. It is self-evident, as without a proper knowledge of the language of the country their services will be of little or no avail. Ignorance of the vernacular on the part of European officials has been a fruitful source of troubles and misunderstandings in the East ; and this evil will never cease until encouragement is given to those who devote themselves to this most arduous study. Appointments in Turkey should be given to those only who have given proof of their ability to acquire Oriental languages. No one should be sent out, even as a student-interpreter, before he has shown that he has an aptitude for learning Turkish. His possessing a generally good education is no criterion of his being able to master Turkish, which is probably the most difficult language in the world except Chinese ; but, if Government appointments, and, especially, student-interpreterships, were given only to those who could pass an examination in elementary Turkish, at least, the number of persons who learn the language would be immensely increased, and the probability of the Government obtaining really proficient *employés* would be far greater than at present. Rewarding those who have already acquired Turkish would be a far safer and more economical plan to promote the growth of

Oriental scholars than paying young men to go to Turkey in the hope that they may possibly acquire the language. Were those who were proficient in Turkish sure of encouragement, there would be no lack of Turkish scholars. Such persons having hitherto been neglected may be one cause, and, perhaps, the chief cause, of the extreme scarcity of Englishmen who have mastered Turkish. There was a professorship of English at one of the Turkish Government colleges some years ago, and hundreds of Turkish officers studied English under me there, and those who acquired English were sure of encouragement from their government ; but, although England is as much interested in the matter as the Turks, there is no professorship of Turkish in England, and, of course, consequently the number of persons who have attempted to learn Turkish is excessively small. In this the Turks might very well suggest a little reform on our part.

CHARLES WELLS.

8, PRINCE'S SQUARE, W. LONDON,

July 7th, 1880.

CONTENTS.



CHAPTER I.—THE TURKISH ALPHABET.

	PAGE		PAGE
The Turkish Alphabet	2	The Vowel Signs	9
The Pronunciation of Turkish in English Characters	3	The Pronunciation of the Arabic Article	10
The Pronunciation of the Turkish Letters	5	Of the Laws of Euphony in Pro- nouncing Turkish.	11

CHAPTER II.—THE NOUN.

The Gender of the Noun	12	The Irregular Arabic Plural	17
The Declension of the Noun (with Examples)	13	The Persian Mode of Forming the Plural	17
The Number of the Noun	16	Exercise I.	18
The Regular Arabic Plural	17		

CHAPTER III.—THE ADJECTIVE.

The Use of Arabic Adjectives	19	The word “ Four ” درت <i>deurt</i>	25
The Comparative	19	The Interrogative Ordinal Num- ber قانجی <i>káčhĩnjĩ</i>	26
The Superlative	20	The Arabic Ordinal Numbers	26
The Persian Comparative	20	The Fractional Numbers	26
Exercise II.	21	The Difference between یارم , یارى and بچوق	27
Numeral Adjectives	22	A Whole Number and a Frac- tion	27
The Cardinal Numbers	22	Distributive Numerals	27
The Arabic Numbers	23	Exercise III.	28
The Persian Numeral Adjectives	24		
The Arabic Figures	24		
The Turkish Cardinal Numbers	25		

CHAPTER IV.—PRONOUNS.

	PAGE		PAGE
Personal Pronouns	29	The Euphonic Pronunciation of	
کندی <i>kendi</i> (self)	30	the Possessive Affixes	33
Demonstrative Pronouns	31	Declension of a Noun with a Pro-	
Arabic Pronouns	31	nominal Affix	34
The Interrogative Pronouns	32	The word صو <i>sou</i>	36
کیم <i>kim</i> and قنغی <i>hānghī</i> as Nouns	33	The Relative Pronominal Affix	
نصل <i>nassl</i>	33	کی <i>ki</i>	36
The Pronominal Affixes	33	Exercise IV.	37
The Possessive Affixes	33	The Relative Pronoun	38

CHAPTER V.—THE VERB.

The Turkish Infinitive	39	Exercise VIII.	68
The Declension of the Infinitive		The Dubitative Form of the	
Form	40	Verb	69
The Causal Form of the Verb	41	Exercise IX.	69
Reflective and Passive Verbs	43	The Three Complex Forms of the	
The Negative Potential Verbs	43	Verb	70
Table of the Derivation of Turkish		Conjugation of a Passive Verb	72
Verbs	44	Exercise X.	76
How to express "To be able" in		Conjugation of the Defective Verb	
Turkish	44	ایم <i>im</i>	76
The Moods of the Verb	45	Negative Form of the Defective	
Conjugation of a Turkish Verb	46	Verb	78
Remarks on the Formation of the		Exercise XI.	79
Tenses and their Value	51	Conjugation of the Verb "To	
The Number and Person of the		Have"	79
Verb	56	Exercise XII.	83
Exercise V.	58	Conjugation of a Negative Verb	83
The Participles	59	Exercise XIII.	86
Exercise VI.	63	The Interrogative Form of the	
The Gerunds	63	Verb	86
Gerund-like Expressions	65	Conjugation of a Verb Interroga-	
Exercise VII.	67	tively	87
Verbal Nouns	68	Exercise XIV.	89

	PAGE		PAGE
Conjugation of "To be Able"	89	Conjugation of a Compound Neuter	
Exercise XV.	91	Verb	96
Compound Verbs	91	Exercise XVII.	101
Model of the Conjugative of a		Conjugation of a Compound Pas-	
Compound Verb Active	92	sive Verb	101
Exercise XVI.	95	Exercise XVIII.	105

CHAPTER VI.—THE ADVERB.

Adverbs of Manner	105	Negative Adverbs	110
The Particle <i>جَه</i> <i>é</i>	106	Miscellaneous Adverbs	110
Adverbs of Number	107	Persian Words used as Turkish	
Adverbs of Place	107	Adverbs	110
Adverbs of Time	108	Arabic Words used as Turkish	
Adverbs of Order	109	Adverbs	110
Adverbs of Interrogation	109	The Interrogative Particle <i>مِ</i>	111
Adverbs of Affirmation.	109	Exercise XIX.	111

CHAPTER VII.—PREPOSITIONS OR POSTPOSITIONS.

Postpositions joined to the Noun		Postpositions not joined to the	
or Pronoun	112	words they refer to	115
The Word <i>صو</i> <i>sou</i>	112	The Invariable Postpositions	115
<i>ی</i> the sign of the Accusative	112	<i>ایچون</i> <i>ichin</i> , "For," joined to	
<i>د</i> the sign of the Dative.	113	Nouns and Pronouns	115
<i>ده</i> <i>dé</i>	113	The Variable Postpositions	116
<i>دن</i> <i>den</i> or <i>dan</i> , "From"	114	The Persian Prepositions	117
<i>سز</i> <i>siz</i> , <i>suz</i> , "Without"	115	The Arabic Prepositions	118
<i>ایله</i> <i>ile</i> or <i>له</i> <i>lé</i>	115	Exercise XX.	119

CHAPTER VIII.—CONJUNCTIONS.

Copulative Conjunctions	120	Conditional Conjunctions	122
Pronunciation of <i>و</i>	121	Miscellaneous Conjunctions	123
Disjunctive Conjunctions	121	Exercise XXI.	124
Contrasting Conjunctions	122		

CHAPTER IX.—INTERJECTIONS PAGE 124

Exercise XXII. 126

CHAPTER X.—THE FORMATION OF TURKISH WORDS.

(1) Turkish Nouns	126	(2) Turkish Adjectives	130
The termination جى	127	The termination لو	130
The termination لى	128	The termination سر	130
The termination ش	128	The termination ق or ك	130
The termination ج	128	The termination قون or غين	131
The termination كو or كى	128	The termination جه	131
The termination كچ or غيچ	128	Exercise XXIV.	131
The termination م	128	(3) Turkish Verbs	131
Diminutive Nouns	129	The termination لمق or لمق	131
The termination نازجه	129	The termination لنمق	132
Exercise XXIII.	130	The termination لشمك or لشمق	132
		Exercise XXV.	132

CHAPTER XI.—THE CONSTRUCTION OF PERSIAN WORDS.

(1) The Persian Noun	133	(3) The Persian Participles	134
(2) The Persian Adjective	133		

CHAPTER XII.—THE FORMATION OF ARABIC WORDS.

Table of the Primitive Forms of an Arabic Root of Three Letters	137	The Noun of Instrument	142
The Arabic Active and Passive Participles	138	The Derivative Form of an Arabic Root of Three Letters	142
(1) The Active Participle	138	Table of the Derivative Forms obtained from an Arabic Root of Three Letters	146
(2) The Passive Participle	139	The Active and Passive Participles of an Arabic Root of Four Letters	147
The Arabic Comparative and Superlative	140		
The Noun of Place	140		

CHAPTER XIII.—THE ARABIC IRREGULAR PLURALS 149

Exercise XXVI. 153

CHAPTER XIV.—TURKISH COMPOUND WORDS.

	PAGE		PAGE
Persian Compound Words.	154	(3) Words formed of Two Nouns	157
Persian Participles	155	Words formed by the Use of	
(1) Words formed from a Noun		Participles	158
and a Participle.	156	Arabic Expressions Used as Turk-	
(2) Words formed of an Adjec-		ish Compound Words	162
tive and a Noun	156	Exercise XXVII.	164

CHAPTER XV.—TURKISH ORTHOGRAPHY . . . 165

Exercise XXVIII.	168
--------------------------	-----

CHAPTER XVI.—THE SYNTAX.

The Noun	169	Adjectives requiring the Ablative	186
The Construction of Nouns in		Exercise XXX.	187
Conjunction	169	The Degrees of Comparison . . .	187
The Persian Mode of Connecting		The Comparative	187
Noun with Noun	171	The Superlative	189
The Use of Synonymous Words		Exercise XXXI.	189
in Couples	173	The Numerals	190
Modes of Address in Turkish . .	175	The Position of the Numerals . .	190
The Use of the Singular after		The Arabic Numerals	191
Cardinal Numbers	175	A Noun of Number with an Ad-	
Exercise XXIX.	176	jective	191
The Adjective	177	The word "Or" between Nu-	
Adjectives of Turkish Origin . .	177	merals	192
The Persian Mode of Connecting		The Use of <i>بعض</i> , <i>برقاج</i> , <i>وافر</i> , <i>چوق</i> , &c.	193
Nouns and Adjectives	178	Exercise XXXII.	193
The Use of Arabic Adjectives . .	179	The Demonstrative Pronoun . . .	194
The Use of <i>بر</i> <i>bir</i> , "A," with an		The Pronominal Affixes	194
Adjective	183	The Turkish Adjective <i>کبی</i> <i>ghibi</i>	183
The Turkish Adjective <i>کبی</i> <i>ghibi</i>	183	Adjectives requiring the Dative	
Adjectives requiring the Dative		Case	184
Case	184	Personal Pronouns	198

	PAGE		PAGE
The Omission of Pronouns . . .	198	The Definite and Indefinite Object of the Verb	228
The Employment of مذكور <i>mez-</i> <i>kiour</i> , مزبور <i>mezbour</i> , &c. . .	200	The Use of the Past Tense for the Present	230
Avoidance of the Pronouns "I" and "My"	203	Verbs which Govern the Dative .	231
The Use of the Second and Third Person Plural instead of the Second Person Singular . . .	206	Verbs which Govern the Ablative	234
Exercise XXXIV.	209	Exercise XXXVI.	236
Relative Pronouns	210	ايسه <i>issé</i>	237
Exercise XXXV.	213	The Participles	237
The Verb.	213	Arabic and Persian Participles .	239
The Position of the Verb . . .	213	Verbal Nouns and Infinitives . .	239
The Agreement of the Verb with the Nominative	215	A-rabic Verbal Nouns	242
A Verb with Several Nominatives	216	Verbal Nouns ending in دى or دك	242
The Use of the Auxiliary Verb .	217	Infinitives Used as Nouns . . .	243
The Omission of در <i>dir</i> , "Is" .	218	The Gerunds	245
The Verb of Facility	218	The Omission of the Auxiliary Verb	248
The Position of an Emphasized Word	219	Exercise XXXVII.	248
The Conditional Mood	219	The Adverb	249
The Optative	222	Avoidance of "Yes" and "No" .	250
The Optative Used for the Im- perative.	224	Exercise XXXVIII.	250
The Optative Used for the Con- ditional	226	The Preposition	251
گهرک <i>gherek</i>	226	The Conjunction.	252
The Past and Present Optative, when used	227	که <i>ki</i>	255
The Optative Used Interroga- tively	227	يوخسه <i>yokhsa</i> , "Or"	258
The Use of ديو <i>déyou</i> or دى <i>déyé</i> .	228	Exercise XXXIX.	258
		The Order of the Words in a Turk- ish Sentence	259
		Emphatic Words	261
		Exercise XL.	262
		Turkish Proverbs	264

A TURKISH GRAMMAR.



CHAPTER I.

THE TURKISH ALPHABET.

1. THE Turkish Language is of Tartar origin, the Turks having come from Central Asia, and it has a very distinct and peculiar character of its own, which it has never lost, although it has borrowed largely from Arabic and Persian. For many years it was written in characters specially belonging to itself, but they have now become quite obsolete, and the Arabic letters are always employed. The letters of the alphabet are thirty-one in number, and consist of the Arabic letters together with some which the Persians have added. The Turks, as most Oriental nations, read and write from right to left, instead of from left to right as we do, and a book consequently begins where it would end in English. Capital letters and punctuation are unknown, although some unsuccessful attempts have occasionally lately been made to introduce the latter. A great number of the vowel sounds are not written, and, consequently, before knowing a word it is impossible to pronounce it. Turkish writing has, therefore, the advantage of being, so to speak, stenographic, but the frequent omission of the vowels causes great difficulty to the learner. Even a native finds learning to read a slower and more arduous matter than Europeans do, and Europeans experience great hardships in deciphering Turkish writing. Practice and perseverance will always overcome this embarrassment, but there is but little doubt that the stenographic character of the Turkish writing has greatly impeded the general spread of reading and writing in the East, and prevented many Europeans from acquiring the Turkish language. Consequently, many persons have advocated the adoption of the Roman characters by the Turks, but, apart from the fact that our letters are quite unfitted

for the purpose, such a change would lead to utter confusion, both as regards the meaning and derivation of words, and it would be so repugnant to the feelings of most Mussulmans that it stands no chance of being accepted by them. To retain the Turkish characters but write all the sounds would be far better. Nothing new would have to be learnt, and both the native and the foreigner would be able to read correctly immediately on mastering the alphabet. This system, together with some trifling modifications in the way of writing some of the letters, is that advocated and invented by Prince Malcom Khan, the Persian ambassador in London, and would be equally applicable to Persian, Arabic, and Hindustani, &c. Whether his ingenious method will ever be generally accepted I cannot tell, but the adoption of the Roman letters is as improbable as the employment of the phonetic system in England. The acquisition of the Turkish characters is, therefore, indispensably necessary for any one who is desirous of learning Turkish. They are as follows :—

2. The Turkish Alphabet.

Order.	Form.	Name.	Order.	Form.	Name.
1	ا	<i>élif</i>	17	ص	<i>sad</i>
2	ب	<i>bé</i>	18	ض	<i>dud</i>
3	پ	<i>pé</i>	19	ط	<i>tī (or ta)</i>
4	ت	<i>té</i>	20	ظ	<i>zī (or za)</i>
5	ث	<i>sé</i>	21	ع	<i>ayn</i>
6	ج	<i>jim</i>	22	غ	<i>ghayn</i>
7	چ	<i>chīm</i>	23	ف	<i>fé</i>
8	ح	<i>ha</i>	24	ک	<i>káf</i>
9	خ	<i>khī</i>	25	گ	<i>kef</i>
10	د	<i>dal</i>	26	ل	<i>lam</i>
11	ذ	<i>zel (or zal)</i>	27	م	<i>mim</i>
12	ر	<i>rī (or ra)</i>	28	ن	<i>noun</i>
13	ز	<i>zé (or za)</i>	29	و	<i>vav</i>
14	ژ	<i>zhé</i>	30	ه	<i>hé</i>
15	س	<i>sin</i>	31	ی	<i>yé</i>
16	ش	<i>shin</i>			

The Pronunciation of Turkish in English Characters.

3. In reading the names of the letters in the above table, and whenever Turkish is transcribed into English characters in this volume, the letters must be pronounced as follows:—

*a** must be pronounced as in the English word “star.”

e „ „ *e* in “perish.”

é „ „ *a* in “sand.”

i „ „ *i* in “sin” (never as “I”).

ï „ „ *i* in “oird.”

o „ „ *o* in “No.”

ou „ „ *oo* in “cool.”

u „ „ *u* in the French word *reçu* (there being no equivalent sound in English).

eu „ „ *eu* in the French word *feu*.

The consonants must be pronounced as in English, as they are well fitted for rendering the Turkish. *H* must be aspirated at the beginning, middle, and end of a word. *Ch* must be pronounced as in “chimney;” *kh* as *ch* in German. *Y* must be always looked upon as a consonant. *Ay* or *aï* must be pronounced as *aï* in the French word *haïr*; *gh* as *g* hard in “game.”

4. In giving the letters of the Turkish alphabet in the preceding table (2) we have only shown the shape they have when standing alone. When they are combined with other letters they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of a word. These various changes will be seen from the following table:—

[5. Table

* It sometimes, however, represents a broader sound than this French sound of *a*, and is equivalent to the English *aw* in *paw*, in which case it will be found marked thus *ä*.

5. Table showing the shape of the Turkish Letters at the beginning, in the middle, or at the end of a word, and when isolated.

Isolated.	Initial.	Medial.	Final.	Remarks.	Isolated.	Initial.	Medial.	Final.	Remarks.
ا	ا	ا	ا	This letter is never joined to the one following	ا	ا	ا	ا	
ب	ب	ب	ب		ب	ب	ب	ب	
پ	پ	پ	پ	Any letter preceding these four must rise above the level of the line.	پ	پ	پ	پ	
ت	ت	ت	ت		ت	ت	ت	ت	
ث	ث	ث	ث	These five letters are never joined to the following letter.	ث	ث	ث	ث	The letter preceding م must rise above the line. The و is never joined to the following letter.
ج	ج	ج	ج		ج	ج	ج	ج	
چ	چ	چ	چ		چ	چ	چ	چ	
ح	ح	ح	ح		ح	ح	ح	ح	
خ	خ	خ	خ		خ	خ	خ	خ	
د	د	د	د		د	د	د	د	
ذ	ذ	ذ	ذ		ذ	ذ	ذ	ذ	
ر	ر	ر	ر		ر	ر	ر	ر	
ز	ز	ز	ز		ز	ز	ز	ز	
س	س	س	س		س	س	س	س	
ش	ش	ش	ش		ش	ش	ش	ش	
ص	ص	ص	ص		ص	ص	ص	ص	
ض	ض	ض	ض		ض	ض	ض	ض	
ط	ط	ط	ط		ط	ط	ط	ط	
ظ	ظ	ظ	ظ		ظ	ظ	ظ	ظ	
ف	ف	ف	ف		ف	ف	ف	ف	
ق	ق	ق	ق		ق	ق	ق	ق	
ک	ک	ک	ک		ک	ک	ک	ک	
گ	گ	گ	گ		گ	گ	گ	گ	

The character لا or لا *la*, called *lam êlif*, is the mere combination of the two letters ل and ا.

6. The letters of the alphabet are occasionally used to express numerals. When employed thus their value is as follows:—

ا	ب	ج	د	ه	و	ز	ح	ط	ی	ک	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60
ع	ف	ص	ق	ر	ش	ث	خ	ذ	ض	ظ	غ			
70	80	90	100	200	300	500	600	700	800	900	1,000			

7. As stated in the table, seven letters, ا, د, ذ, ز, ر, ژ and و are never joined to the following letter, but they may be joined to the letter preceding them, for example : ماشالله *mashalla* (dear me!), انصاف *insâf* (conscience), رطوبت *routoubet* (damp, humidity), دال *dal* (a branch), روح *rouh* (the

soul, spirit), زئوه *zhivê** (mercury), اعتدال *itidal* (moderation), اعتراض *itirâz* (an objection).

The Pronunciation of the Turkish Letters.

8. All the letters of the Turkish alphabet are consonants, the vowel sounds either being omitted or indicated by signs above or below the word, of which an explanation will be given hereafter. Four letters, however, are sometimes used as vowels, viz.: ا, و, ي, and ع.

9. The ا *elif* is sometimes a consonant, sometimes a vowel. In Turkish words it is always a vowel, and it may be pronounced as either â, é, i, u, or ou,† when it is at the beginning of any word; as, اخوت *oukhout* (brotherhood), اسرا *ussera* (captives), اسير *isspir* (a groom), اسان *assan* (easy), استاد *ustad* (a master), ارمود *armoud* (a pear), ارامق *âramak* (to seek), ادب *édeb* (good manners), اسكى *esski* (old). In the middle or at the end of a Turkish word it is sounded like *a*, as باش *bâsh* (the head), العا *elma* (an apple). As a consonant it is only used in words of Arabic origin, and then only at the end or in the middle of a word. When thus used as a consonant the sign ˆ, called a hemzé, is placed over it, and its pronunciation is then like that of a slight catch in the breath, as تأكيد *te'kid* (confirming).

10. In some words of Persian origin it is silent, as in the words خيرهواه *khair-khah* (benevolent), خواجه *khoja* (a teacher), مردمخور *merdumkhor* (a cannibal).

11. The ب *bé* exactly corresponds to our *b*; for example, برکت *beréket* (a blessing), بش *besb* (five), بقال *bâkkâl* (a grocer), بلا *bela* (a calamity). It is, however, occasionally given the sound of *p*, as مكتوب *mektup* (a letter).

12. پ *pé* is equivalent to our *p*, as پوصو *poussou* (an ambush), پياده *piyadé* (infantry), پيره *piré* (a flea).

13. ث *sé* is pronounced like *s* in Turkish, although its proper pro-

* é must be pronounced as é in the French word *pré*, a meadow.

† ا combined with و is often used to express *o*, *ou*, *eu*, or *u*, as اول *ol* (that), اولمك *eulmek* (to die), اوفاق *oufâk* (small), اوکسرک *euksuruk* (a cough), اوشومك *ushumek* (to feel cold). In conjunction with ع it is employed to express the sound of *ay*, *éy*, or *i*, as ايرى *ayrî* (separate), ايلنجه *éylenjé* (amusement), ايمدى *imdi* (now).

nunciation in Arabic is like our *th* in thin, or the Greek *θ*. Example, ثلث *sulss* (a third).

14. ج *jim* has exactly the sound of our English *j*; for example, تجارت *tijaret* (commerce), تاج *taj* (a crown). It is, however, occasionally pronounced like چ *chim*.

15. چ *chim* is the same as *ch* in English, in the word "church"; thus, کچ *kach* (how much?), کچ *kich* (the stern of a ship).

16. ح *ha* has the sound of a strongly aspirated *h*; as in حاج *hâch* (a cross), حاجی *hâjî* (a pilgrim).

17. خ *khî* corresponds to *ch* in German, and has no equivalent in English. It is perhaps best represented by *kh*; خائن *kha'in* (treacherous), خبر *khâber* (news), خانم *khanim* (a Turkish lady), خام *khâm* (unripe). In pronunciation it is very often confounded by the Turks with ح *h*, and consequently, an Englishman may very well give it the sound of *h*, but he must be careful not to pronounce it like *k*.

18. د *dâl* is our *d*. Example, دال *dâl* (a branch), دوشمک *dushmek* (to fall), دیمیر *démir* (iron), دولاب *dolâb* (a cupboard). It is sometimes pronounced like *t*, as دلکی *tilki* (a fox).

19. ذ *zel* is the same as *z*. Example, لذیذ *léziz* (delicious), دوق *zevk* (pleasure, enjoyment).

20. ر *rî* is pronounced as *r*. Example, روح *rouh* (the soul), رحمت *rahmet* (mercy), رتبه *rutbé* (rank), رسم *ressm* (a drawing).

21. ز *zé* is another *z*. Example, از *âz* (little), زحمت *zahmet* (trouble).

22. ژ *zhé* is pronounced like *j* in French. Example,ژیوه *zhivé* (quicksilver).

23. س *sin* is equivalent to our *s*, but must never be sounded like *z*, as we sometimes pronounce *s*. It is perhaps best represented by *ss* in the middle or at the end of a word. Example, صحت *sihat* (health), ساعت *saat* (a watch, an hour), فس *fess* (a Turkish cap) *

24. ش *shin* is our *sh*. Example, شام *Sham* (Syria), بش *bêsh* (five).

25. ص *sad* is merely another *s*, and has nearly exactly the same power as س. Example, مخصوص *makhsouss* (special), صویمتی *soïmak* (to strip), صویش *souyoush* (boiled meat).

26. The ض *dad* is generally pronounced as *z*. Example, ضرر *zcrar* (injury, harm), ضیا *ziya* (light), ضیافت *ziyafet* (a banquet). Occasionally

* Called incorrectly by Europeans *fez*.

it has the sound of *d*. Example, ضرب *darb* (striking, a blow), ضلال *délal* (straying from the right path).

27. The ط *tî* is sometimes pronounced as *t*, and sometimes as *d*. Example, طاغ *dâgh* (a mountain), طويل *tavil* (long), طهارت *taharet* (cleanliness), طومق *dolmak* (to fill).

28. The ظ *zî* is a hard *z*. Example, ظالم *zalim* (a tyrant), محظوظ *mahzouz* (delighted), حافظ *hafiz* (a protector, preserver).

29. The ع *ain* has no equivalent in European languages. Its original Arabic pronunciation is extremely difficult and peculiar, and can only be learnt orally from a master; but in Turkish it is most often pronounced like *élif*, or a strong hiatus. It is sometimes distinguished in English by this sign “ . Example, زراعت *zira*“at (agriculture), سعادت *sa*“adet (prosperity). Sometimes it is not sounded, as دفع *def*“ (repelling), رفع *ref*“ (lifting up).

30. The غ *ghäin* is a hard *g*, best represented by *gh*. Example, غرب *gharb* (the west), غروش *ghouroush* (a piastre), غروب *ghouroub* (the setting of the sun). Sometimes this letter is softened down till it becomes like a *w*; at others it is scarcely heard at all, or is like an *élif*. Example, اغلامق *aghlamak* (to cry), pronounced *aalamak*.

31. The ف *fé* has the same sound as *f*. Example, طرف *taraf* (a side, direction), فقير *fakîr* (poor).

32. The ق *káf* is a hard and palatal *k*. Example, قولاق *koulâk* (the ear), قولاج *koulach* (a fathom), قوم *koum* (sand).

33. The ك *kef* in Turkish represents either *k*, *g* hard, or *n*. Its original sound in Arabic is that of *k*, but the Persians adopted it also to represent *gh*. When it has the latter sound, it is sometimes distinguished by a modification in its shape, thus, ك as, for instance, ايشگذار *ishghiuzar* (energetic).^{*} When it has the sound of *n*, it is sometimes written thus كْ, with three dots over it to distinguish it; but in general in Turkish the ك alone is used to express all three sounds, and the student can only learn how to pronounce it by practice. When it has its second value of *gh*, it is often so softened down as to closely resemble the sound of *y*. Example, بك *Bey* (a Bey), كلهجكم *ghelêjéyim* (I will come). When having its third value of *n*, it is often

* When ك *kef* represents either the sound of *k* or *g* hard, and is followed by an *élif* or a vowel *vav*, the sound of *i* is introduced between those two letters. Example, افكار *efkiar* (ideas), كاه *ghiah* (a place), كون *ghiu*n (a day), كور *ghieur* (see).

entirely left out of the pronunciation. Example, صكرة *sora* (after) instead of *sonra*.

34. ل *lam* is the same as *l*. Example, لازم *lazim* (necessary), لكن *lakin* (but), مال *mal* (property, wealth).

35. م *mim* is our *m*. Example, ملت *millet* (a country), مزاد *mezad* (an auction), مسافر *mussafir* (a guest, traveller).

36. ن *noun* is our *n*. Example, اوزون *ouzoun* (long), نتیجه *netijé* (a result), نمونه *noumouné* (an example, pattern).

37. و *vav* is sometimes a consonant and sometimes a vowel. When a consonant it has generally the sound of *v*, but occasionally it is pronounced like *w* in English. Example, وزیر *vézir* (a vizier), واپور *vapor* (a steam-boat), والی *wali* (a governor-general), والدہ *walidé* (mother).

When a vowel it may correspond to either *o*, *ou*, *eu*, or *u*. Example, toutmak (to hold, seize, &c.), بوش *bosh* (empty), کور *kieur** (blind), کورف *kieurfez* (gulf, bay), طوز *touz* (salt).

38. In some words of Persian derivation the و is not sounded at all. Example, خیرخواہ *khair-khah* (benevolent). When used as a conjunction for *and* it is sometimes joined in the pronunciation to the word preceding it and is then sounded like *ou* or *u*. Example, سفر و حضر *hazar-ou-séfer* (peace and war).

39. ه *hé* is sometimes a consonant and sometimes a vowel. When the former it corresponds to *h*, and when the latter, which it generally is at the end of words, it is equivalent to *a* or *é*. Example, هند *hind* (India), هنر *huner* (talent), جمله *jumlé* (all, the whole), پارہ *paré* (money), پارچہ *parcha* (a piece).

40. The ی *yé* is sometimes a consonant and sometimes a vowel.

As a consonant it corresponds to our English *y*. Example, میمرطہ *yimourta* (an egg), یمین *yémin* (an oath), یناق *yanak* (a cheek), ینمک *yenmek* (to overcome).

As a vowel it is equivalent to *i* or *ï*. Example, این *in* (a cave), الچی *elchi* (an ambassador), ایکنہ *ighné* (a needle), فقیر *fakir* (poor). At the end of some few Arabic words it is pronounced like *a*. Example, اولی *evla* (preferable), بشری *bushra* (good news).†

* See note page 7.

† ی is often interchangeable with و. Thus we have طوغری or دوغرو *doghrou* (straight), کندی *kendi* or کندو *kendou* (self).

The Vowel Signs.

41. As has been before stated the vowels in Turkish writing are often omitted. They can, however, be indicated by certain signs above or below the consonants. These signs are as follows :—

42. *فتحه fethé* or *استون ustun*, a diagonal stroke drawn from right to left, placed above the letter thus (^), indicates that the letter it is over should be followed by the sound of *a* or *é*. The sound of *a* is given when the letter over which the *fethé* stands or the following letter is hard, that is to say, is either *ح خ ص ط ظ ع غ* or *ق*. The sound of *é* is given when the letter over which the *fethé* stands or the following letter is soft, that is to say, any other letter of the alphabet. Example, *مَحَبَّتْ mahabet* (love), *أَمَلْ émek* (labour), *كَلَمَ كَلَمَ ghelérek* (coming), *يَبْرَاقْ yéprák* (a leaf), *سَبْزَوَاتْ sebzévât* (vegetables).

43. *أسره ésséré* or *كسره kessré* is of the same shape as the *فتحه fethé*, but is placed below the letter it affects, to which it gives the sound of *i* in French, or *ï* in the English word “bit.” Examples, *مَجِيدْ mejid* (most glorious), *إِصْرَدِي issirdî* (he bit), *إِسْتَمَكْ issémek* (to wish).

44. *اتوری euteuri*, also called *ضمه damma*, is written thus (ُ). It is placed over a letter to show that it must be followed by the sound of either *o*, *eu*, *ou*, or *u*. Example, *مُلْحَقْ mulhâk* (appended), *مُلْتَزِمْ multézim* (a farmer of the revenue), *مُلَايِمْ mulyim* (mild), *مُكَلَّفْ mukellef* (sumptuous).

45. The above three signs are used considerably in Arabic, but they are scarcely ever employed in Turkish books or writing, except to indicate the pronunciation of some uncommon or foreign word.

46. The sign (َ) placed over a letter indicates that it should be followed by the sound of *an* or *en*. Example, *أَيَانًا ayanan* (clearly), *تَيَمَّنًا téyemmunan* (happily, fortunately).

47. The same sign placed below a letter shows that it should be followed by the sound of *in* or *în*. Example, *رَجُلٍ rajolin* (a man, in the genitive, dative, and ablative cases in Arabic).

48. The sign (ِ) or (ٍ) indicates that the letter it surmounts should be

followed by the sound of *un* or *on*. Example, واحد *wahid* (one, only—in Arabic). This and the preceding sign (47) are very little used in Turkish.

49. The sign ّ, called *teshdid*, doubles the letter over which it stands.

Example, شدّت *shiddet* (violence), اَوَّل *evvel* (the first, before).

50. The sign ٴ, called *jezm*, is placed over a consonant to show that it is to be followed by no vowel. Example, جَزْم *jezm*, يَوْم *yavm* (a day).*

51. The sign ̣, called *med*, placed over an *elif*, shows that its sound must be prolonged. Example, آزارش *azarish* (vexation).

52. The sign *hemzé* (ٓ) is used in four different ways :—

(1.) Put over an ا thus آ, it indicates that it should be pronounced *éé*, or *é'*. Example, مَآل *mé'el* (the prophet), تَآلِيف *té'lif* (writing).

(2.) Standing over a و or a ی it replaces the ا, which undergoes this change in accordance with the rules of Arabic grammar. Example, مؤخّر *mou'akkhar* (posterior, postponed), مؤدّب *mou'eddeb* (well behaved), سائل *sa'il* (a beggar, a plaintiff).

(3.) It is occasionally found at the end of a word, taking the place of an ا, a و, or a ی, suppressed in consequence of certain rules of Arabic grammar. Example, جزء *juz* (a part, portion).

(4.) It is put at the end of a word after ا, ی, and و, and pronounced as *i* under certain circumstances explained hereafter. Example, بندۀ خدا *hendé-i-khuda* (the servant of God).

When a *hemzé* is put over a ی the two dots of that letter are left out. Example, غائب *gha'ib* (*ka'ib*) (lost, absent).

53. The sign ٴ, called *vasl*, is placed over the ا of the Arabic article ال to show that it is mute. Example, على الحساب *alal-hissab*, كتاب الله *kitáb-u-llahi* (the book of God).

The Pronunciation of the Arabic Article.

54. There is no Turkish definite article, but the Arabic article ال *el* (the) often occurs when Arabic words are used. It is the same in the

* In words of Turkish origin and even in Arabic words with Turkish particles added to them, this repetition of a letter is not indicated by this sign. Example, قوللر *koullar* (servants), اقللر *akllı* (wise).

singular and plural, the masculine and feminine,—in short, never changes ; for example, الإنسان *el-insan* (the man), العباد *el-ibad* (the servants), الوجوه *el-woujouh* (the faces). When this article is placed before a word and it is preceded by another word, the *élif* of the ال is not pronounced. Example, حيات الإنسان *hayat-ul-insan* (the life of man).

55. If the word before which the ال is placed begins with either ت, ث, ذ, د, ن, ز, ر, ل, or ل, the ل is pronounced the same as the first letter of that word, or in other words, it is lost entirely and the first letter of the word is doubled. Example, الشمس (the sun) is pronounced *es-shems*, and not *el-shems*; الصيف (the summer) is pronounced *es-saïf*, not *el-saïf*; النجات *en-nejat* (the salvation), not *el-nejat*.

Of the Laws of Euphony in Pronouncing Turkish.

56. A very remarkable peculiarity of Turkish is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided, and when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it. Amongst the consonants, ك, گ, ق, and ت are considered hard, ع, غ, and ط, ظ, ض, ص, خ, ح, and ه soft; the others are neutral. Of the vowels, the sounds *a*, *ı*, *o*, and *ou* are hard, and *é*, *i*, *eu*, and *u* soft. In words of Turkish origin the vowels in general are either all soft or all hard.

57. If the first syllable of a word contain a soft vowel all the vowels in that word should be soft. Example, پنجره *pénjéré* (a window), اولم *eulum* (death), كورك *kieuruk* (a pair of bellows). If the first vowel be hard then the others should be hard also. Example, طوغرى *doghrou* (right).

58. On the above principle, when one declines a word or adds a particle to it the vowel of the syllable added is generally so pronounced that *ı* comes after *a*, *i* after *é*, *ou* after *o*, *u* after *eu*, and in the same manner, *a* after *o* and *ou*, *é* after *u* or *eu*. Example, باشك is pronounced *bashın*, not *bashin* or *bashoun*, because *ı* must follow *a*; موم *moum* makes مومك *moumoun*, not *moumin*; يولى is pronounced *yolou*, not *yoli*; كوزى *gheuzu*, not *gheuzi*, يوزى *yuzu*, not *yuzi*. (See note to 68.)

59. On the same requirements of euphony, words of Turkish origin which end in ق change that letter to غ before the post-positions ك, ي, and

ı, and before the pronominal affixes, excepting that of the third person plural; and Turkish words ending in ت or ط change it into د. Example, قایق *kayık* (a boat), قایغك *kayığhın* (of the boat), قایغه *kayığha* (to the boat), قایغی *kayığhı* (the boat, accusative); یازمقلق *yazmaklık* (writing), یازمقلغی *yazmaklıghı* (his writing); چبوق *chibouk* (a pipe), چبوغم *chiboughoum* (my pipe); قورت *kourt* (a wolf), قوردك *hourdoun* (of the wolf), قورده *kourda* (to the wolf).

60. In the same way *kef* ك must be pronounced as *gh* or *y* under the same circumstances. Example, كورك *kieurek** (an oar), كوركك *kieuréyin** (of the oar).

61. There are, however, a few words which do not make this change. Example, اق *ok* (an arrow), اوقی *okou* (his arrow); كوك *kieuk* (a root), كوكی *kieukieu* (its root).

62. The particles affixed to words to form the dative, ablative, and other cases take a hard or soft vowel according as the word itself contains hard or soft vowels. Example, اوه *evé* (to the house), اودن *avdan* (from the chase).

CHAPTER II.

THE NOUN.

63. There is no definite article in Turkish. Thus او *ev* may stand either for house or the house, اولر *evler* for houses or the houses, آدم *âdâm* for man or the man. This seems peculiar at first, but the learner soon becomes accustomed to it. With Arabic words used in Turkish the Arabic article ال *el* (the) is sometimes employed. Example, الارض *el-arz* (the earth), الشمس *es-shems*† (the sun).

The Gender of the Noun.

64. As in English, there is no unnatural distinction of gender in Turkish, that is to say, the names of males are masculine, those of females feminine, and those of inanimate objects neuter. Thus آدم *âdâm* (a man) is masculine, قاری *kârî* (a woman), feminine, قیز *kız* (a girl), feminine, اوغلان *oghlan* (a boy) masculine; but numbers of Arabic words being used in Turkish, the rules of Arabic grammar respecting gender are

* See note page 7.

† See page 11, par. 54.

observed in the written language, and even in conversation amongst the better educated classes.

65. In Arabic, as in French, every noun is either masculine or feminine, and it is very requisite in Turkish to know of what gender an Arabic substantive is. As a guide, therefore, it must be borne in mind that all Arabic nouns ending in a ت or ة (when those letters are not radical) are feminine. Example, كتابت *kitabet* (writing, style), ظلمت *zoulmet* (darkness), روضة *revza* (a garden); except علامة *alamé* (a very learned man), خليفة *khalifé* (a caliph).

66. All singular Arabic nouns ending in any other letter but ت or ة (not radical) are masculine. Example, طالب *talib* (a student), طلوع *toulou* (the rising—of the sun, &c.), طعام *taam* (food). Except, أم *um* (a mother), شمس *shemss* (the sun), نفس *nefss* (the soul), يد *yéd* (the hand), which are feminine.

67. The irregular Arabic plurals are all feminine.

The Declension of the Noun.

68. Properly speaking the Turkish noun has no declension, as the word never changes, certain prepositions or post-positions being added to it to show the various cases. The word by itself forms the nominative; the genitive is formed by adding ك *in*, *in*, *oun*, or *un*, to the nominative; the dative by adding ة *é* or *a*; and the accusative by adding ى *i* or *ou* or *u* to the original word, as will be seen from the table below. The pronunciation of these terminations is modified according to the predominant vowel of the word.

		او <i>ev</i> , house.*	
		Singular.	Plural.
Nom.	او <i>ev</i> , house	Nom.	اولر <i>evler</i> , houses
Gen.	اوك <i>evin</i> , of the house	Gen.	اولرك <i>evlerin</i> , of the houses
Dat.	اوه <i>evé</i> , to the house	Dat.	اولره <i>evleré</i> , to the houses
Acc.	اوي <i>evi</i> , the house	Acc.	اولرى <i>evleri</i> , the houses

* There being no article in Turkish, او *ev* corresponds to house, the house or a house; and this remark holds good with respect to all Turkish nouns in the nominative. The with a noun in the accusative is expressed by the accusative termination ى, which is left out if the noun in the accusative be not preceded by "the" in English. Example, كتاب الدم *kitáb aldım* (I bought a book), but كتابى الدم *kitabı aldım* means, I bought the book.

موم *moum*, candle.

Singular.		Plural.	
Nom.	موم <i>moum</i> , candle	Nom.	موملار <i>moumlar</i> , candles
Gen.	مومك <i>moumoun</i> ,* of the candle	Gen.	موملارك <i>moumların</i> , of the candles
Dat.	مومه <i>mouma</i> , to the candle	Dat.	موملاره <i>moumlara</i> , to the candles
Acc.	مومى <i>moumou</i> ,* the candle	Acc.	موملارى <i>moumları</i> , the candles.

69. When the noun ends in a vowel, for the sake of euphony, in the singular, **نك** is added instead of **ك** to form the genitive, **يه** instead of **ه** to form the dative, and **يى** instead of **ى** to make the accusative. Example—

بابا *baba*, father.

Singular.		Plural.	
Nom.	بابا <i>bābā</i> , father	Nom.	بابالار <i>bābālar</i> , fathers
Gen.	بابانك <i>bābānın</i> , of the father	Gen.	بابالارك <i>bābāların</i> , of the fathers
Dat.	بابايه <i>bābāya</i> , to the father	Dat.	بابالاره <i>bābālara</i> , to the fathers
Acc.	بابايى <i>bābāyı</i> , the father	Acc.	بابالارى <i>bābāları</i> , the fathers

دره *deré*, valley.

Nom.	دره <i>deré</i> , valley	Nom.	دره‌لر <i>deréler</i> , valleys
Gen.	دره‌نك <i>derénin</i> , of the valley	Gen.	دره‌لرك <i>derélerin</i> , of the valleys
Dat.	دره‌يه <i>deréye</i> , to the valley	Dat.	دره‌لره <i>derélere</i> , to the valleys
Acc.	دره‌يى <i>deréyi</i> , the valley	Acc.	دره‌لرى <i>deréleri</i> , the valleys

كدى *kédi*, cat.

Nom.	كدى <i>kédi</i> , cat	Nom.	كدىلر <i>kédiler</i> , cats
Gen.	كدىنك <i>kédinin</i> , of the cat	Gen.	كدىلرك <i>kédilerin</i> , of the cats
Dat.	كدى‌يه <i>kédiye</i> , to the cat	Dat.	كدىلره <i>kédilere</i> , to the cats
Acc.	كدى‌يى <i>kédiyi</i> , the cat	Acc.	كدىلرى <i>kédileri</i> , the cats.

* **ك**, the sign of the genitive, is pronounced *oun* instead of *in*, for the sake of euphony, if the preceding predominant vowel be *ou* or *o*; it is pronounced *un* if the predominant vowel be *eu*. For the same reason, under similar circumstances **ى**, the sign of the accusative, is pronounced *ou* or *u* instead of *i*. Thus قوزينك (of the lamb) is read *kouzounoun*, قوزيني (the lamb), accus., *kouzounou*; يولك (of the road), *yoloun*, يولى (the road), accus., *yolou*; چولك (of the desert), *cheulun*, چولى (the desert), accus., *cheulu*. If a word end in *o* the genitive is pronounced *nin*, but the accusative is pronounced *you*. Example, يانتقونك (of the echo), *yankonın* (of the echo), accus. *yankoyou* (the echo), accus. But these changes in the reading of the words are mere matters of pronunciation and euphony, and no new declensions. (See 58).

70. By exception the noun **صو sou** (water), ending in a vowel, makes **صويك souyoun** instead of **صونك sounoun** in the genitive.

71. If a noun end in a **ق** that letter changes into **غ** before a vowel sound, and if it end in **ك**, that letter before a vowel sound is pronounced like **ي yé**. Example—

قايك kayik, boat.

Singular.		Plural.	
Nom.	قايك kayik, boat	Nom.	قايكلر kayiklar, boats
Gen.	قايغك kayighin, of the boat	Gen.	قايكلرك kayiklarin, of the boats
Dat.	قايغه kayigha, to the boat	Dat.	قايكلره kayiklara, to the boats
Acc.	قايغي kayighi, the boat	Acc.	قايكلري kayiklari, the boats

گهيوملك ghieumlek, shirt.

Nom.	گهيوملك ghieumlek, shirt	Nom.	گهيوملكلر ghieumlekler, shirts
Gen.	گهيوملكك ghieumlekkin, of the shirt	Gen.	گهيوملكلرك ghieumleklerin of the shirts [shirts
Dat.	گهيوملكه ghieumleke, to the shirt	Dat.	گهيوملكلره ghieumlekleré, to the
Acc.	گهيوملكي ghieumleki, the shirt	Acc.	گهيوملكلري ghieumlekleri, the shirts.

72. The words **اوق ok** (an arrow), **اق ak** (white), **بوق bok** (excrement), **كوك kieuk** (a root), are exceptions to the above rule, as they do not change **ق** into **غ** and **ك** into the sound of **ي yé**. Example—

اوق ok, arrow.

Singular.		Plural.	
Nom.	اوق ok, arrow	Nom.	اوكلر oklar, arrows
Gen.	اوكل okoun, of the arrow	Gen.	اوكلرك oklarin, of the arrows
Dat.	اوقه oka, to the arrow	Dat.	اوكلره oklara, to the arrows
Acc.	اوقي okou, the arrow	Acc.	اوكلري oklari, the arrows.

73. Nouns ending in **ت** or **ط** change that letter into **د** before **ك**, **ي**, and **ه**, that is to say in the genitive, dative, and accusative singular. Example—

قورت kourt, wolf.

Singular.		Plural.	
Nom.	قورت kourt, wolf	Nom.	قورتلر kourtlar, wolves
Gen.	قوردا kourdoun, of the wolf	Gen.	قورتلرك kourtlarin, of the wolves
Dat.	قورده kourda, to the wolf	Dat.	قورتلره kourtlara, to the wolves
Acc.	قوردي kourdou, the wolf	Acc.	قورتلري kourtlari, the wolves.

74. When a noun is indefinite in the accusative it does not take *ی*, but is the same as the nominative. Example, *ات یمک et yémek* (to eat meat), *اتی یمک eti yémek* (to eat *the* meat); *مکتوبلر یازمق mektouplar yazmak* (to write letters), *مکتوبلری یازمق mektoupları yazmak* (to write *the* letters); *اکمک کسمک ekmek kessmek* (to cut bread), *اکمکی کسمک ekméyi kessmek* (to cut *the* bread).

75. The ablative is expressed in Turkish by simply adding *دن den* or *دان dan* after the noun. Example, *اودن evden* (from the house), *اوده دان odadan* (from the room), *یولدن yoldan* (from the road).

76. The vocative is formed by putting the interjection *یا ya* (oh!) before the noun. Example, *یا برادر ya berader* (oh! brother), *یا بابا ya bábá* (oh! father).

The Number of the Noun.

77. As will be seen from the above tables, the plural is formed in Turkish by adding *لر ler* or *لار lar* to the singular. This is the general and original Turkish mode of showing the plural, and in the ordinary language not only words of Turkish origin, but Arabic and Persian words, are made plural in this way. But in high-flown language, the Arabic and Persian modes of forming the plural are followed, and, consequently, it is necessary for the Turkish student to understand them.

78. The Arabic language has three numbers—the singular, the dual, and the plural.

79. The dual, called *تثنیه tessniyé*, is formed by adding *این éin* to the singular. Example, *کتاب kitáb* (a book), *کتابین kitábéin* (two books); *قطب Kutb* (the Pole), *قطبین Kutbéin* (the two Poles); *شخص shakhs* (an individual), *شخصین shakhséin* (two individuals). Sometimes the dual is made by the addition of *ان* instead of *این*. Example, *خمس khumss* (a fifth), *خمسان khumsan* (two-fifths).

80. If the word end in a *ز*, used instead of *ة*, the *ة* must be restored before the dual termination is added. Example, *قبلة kiblé*, for *قبلة kiblet*, makes *قبلاتان kibletan* (the two kiblas).

81. There are two ways of forming the plural in Arabic, the regular and the irregular.

The Regular Arabic Plural.

82. The plural of masculine Arabic nouns is formed by adding **ین** *in* or **ون** *oun* to the singular. Example, طالب *talib* (a student), طالبون *taliboun* or طالبين *talibin* (students); معلم *muallim* (a teacher), معلمين *muallimin* or معلمون *muallimoun* (teachers). This way of forming the plural is only employed in the case of names of reasoning beings.

83. If the masculine noun end in **ی**, that letter is left out in the plural. Example, ساقی *sakî* (a cupbearer), ساقین *sakîn* (cupbearers).

84. The regular way of forming the plural of feminine Arabic words is by changing the final **ة** or **ت** of the singular into **ات**. Example, عادت *adet* (a custom), عادات *adat* (customs); حرکت *herékèt* (movement), حرکات *herékiat** (movements); کلمه *kélimé* (a word), کلمات *kélimat* (words).

The Irregular Arabic Plural.

85. The different ways of forming the irregular Arabic plural are so numerous and complex that a separate chapter is requisite to explain them, which will be found farther on. The irregular forms of the plural are used both for masculine and feminine nouns. Example, بیت *béit* (a house), بیوت *bouyout* (houses); عين *aïn* (an eye), عیون *ouyoun* (eyes); يوم *yevm* (a day), ایام *éyyam* (days); طرف *taraf* (a side), اطراف *etraf* (sides).†

86. In Turkish, Arabic words are sometimes made plural by the addition of the Persian sign of the plural, **ان** *an*. Example, ضابط *zabit* (an officer), ضابطان *zabitan* (officers).

The Persian Mode of Forming the Plural.

87. In the Persian language there are only two numbers, the singular and the plural. If the noun be the name of a human being it forms its plural by taking the termination **ان** *an*. Example, مرد *merd* (a man), مردان *merdan* (men); زن *zen* (a woman), زنان *zenan* (women).

* See note page 7.

† In colloquial language, many of the more commonly used Arabic irregular plurals are regarded as singular, and make their plural in the Turkish way by the addition of **لر** *ler* or **لار** *lar*. Example, فقرا *foukera* (the poor, a poor man), فقرا لر *foukeralar* (the poor); کبرا *kubera* (the great, pl. of کبیر *kébir*, a great man), کبرا لر *kuberalar* (great people); وزرا *vouzera* (viziers, pl. of وزیر *vézir*), وزرا لر *vuzeralar* (viziers); اولاد *evlad* (pl. of ولد *véled*, children, a child), اولاد لر *evladlar* (children).

88. If the Persian noun be the name of an inanimate object it becomes plural by the addition of *ها* *ha* to the singular. Example, *گل* *ghiul** (a rose), *گله‌ها* *ghiulha* (roses); *درخت* *dirakht* (a tree), *درختها* *dirakhtha* (trees).

89. The names of animals form their plural by the addition of either *ان* or *ها*. Example, *اسب* *assb* (a horse), *اسبان* *assban* or *اسبها* *assbha* (horses); *شیر* *shir* (a lion), *سیران* *shiran* or *شیرها* *shirha* (lions).

90. Occasionally also the names of inanimate objects become plural by the addition of *ان* to the singular. Example, *درخت* *dirakht* (a tree), *درختان* *dirakhtan* (trees).

91. Persian names of men, animals, or things, which end in *s*, form their plural by dropping that letter and taking the termination *گان*. Example, *خواجه* *khoja* (a professor), *خواجگان* *khojaghian** (professors); *مرد* *mourd* (a corpse), *مردگان* *mourdéghian** (corpses).

92. Persian nouns ending in *s*, which form their plural by the addition of *ها* *ha*, omit their last letter in the plural. Example, *خانه* *khané* (a house), *خانه‌ها* *khanéha* (houses); *کاسه* *kiassé* (a cup), *کاسه‌ها* *kiasséha* (cups); but sometimes the *s* is retained to prevent ambiguity. Example, *نامه‌ها* *naméha* (letters, writings), which written *نامه‌ها* *namha* might be mistaken for the plural of *نام* *nam* (a name).

EXERCISE I.

Of the house. To the man (*ادم* *ddám*). Of the women (*sing.* *قاری* *kárr*). Of the wolf. Oh, father. From the road. Of the road. Professors (*sing.* *خواجه* *khoja*). Of the officer (*ضابط* *zabit*). To the officers. To the valley. Of the valleys. Of the water. Of the boat (*قایق* *kayik*). To the arrow. Arrows. Men. The men (accus.). The woman (accus.). Of the women. Words (*sing.* *کلمه* *kélimé*). To the words. Of the words. The road (accus.). To the road. Of the shirt. Of the trees (*اُغاج* *agháj*). Children (*sing.* *چوچق* *chojouk*).

CHAPTER III.

THE ADJECTIVE.

93. IN Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or plural substantive, a

* See note page 7.

masculine or a feminine noun. Example, زنگین ادم *zenghin âdâm* (the rich man), زنگین ادملر *zenghin âdamlar* (rich men), زنگین قاری *zenghin kârî* (the rich woman); بيوت او *biyuk ev* (the big house), بيوت اولر *biyuk evler* (big houses). Turkish adjectives, however, not only qualify nouns, but verbs and other adjectives, and, therefore, partake not only of the nature of adjectives, but that of adverbs also. Example, فنا ادم *fena âdâm* (the bad man), فنا حرکت ایتmek *fena heréket etmek* (to act badly); چوق کتاب *chok kitâb* (many books), چوق فنا *chok fena* (very bad); گوزل یازی *ghiuzel yazi* (beautiful writing), گوزل یازمتی *ghiuzel yazmak* (to write beautifully).

The Use of Arabic Adjectives.

94. But when Arabic adjectives are used to qualify Arabic nouns they often change in number and gender to agree with the noun, in accordance with the rules of Arabic grammar, and are placed after the noun instead of before it. Example, معلم کامل *muallim-i*-kamil* (a perfect professor), معلمین کاملین *muallimin-i-kamilin* (perfect professors).

95. In general an Arabic adjective is made feminine by the addition of *s* to the masculine. Example, جمیل *jemil* (beautiful), جمیله *jémilé* (beautiful, fem.), عظیم *azim* (great), عظیمه *azimé* (great, fem.), دائرة عظیمه *dairé-i-azimé* (a large circle).

96. Strange to say, however, if an Arabic adjective qualify an Arabic plural noun, it is put in the feminine singular. Example, مختلف *mukhtélif* (various), کتب مختلفه *kiutub-i-mukhtélifé* (various books); دوائر عظیمه *devaïr-i-azimé* (large circles); قواعد عثمانیه *kavaïd-i-ossmaniye* (Turkish rules).

The Comparative.

97. The comparative is formed by adding the word *daha* (more) to the positive. Example, بيوت *biyuk* (large), *daha biyuk* (larger); گوزل *ghiuzel* (pretty), *daha ghiuzel* (prettier); فقير *fakîr* (poor), *daha fakîr* (poorer).

98. The comparative is often expressed by putting the noun or pronoun in the ablative. Example, بدن بيوت *benden biyuk* (taller than I), بو اندن

* This *i* is put after an Arabic or Persian noun when it is followed by an adjective, in accordance with rules which will be given hereafter.

ایو در *bou ondan iyi dir* (this is better than that), سو شرابدن ایو در *sou sherabdan iyi dir* (water is better than wine), سز بدن فنا سکر *siz benden fena siniz* (you are worse than I).

The Superlative.

99. The superlative is formed by putting the word *إك*, or *بك*, before the positive. Example, *إك ایو او* *en iyi ev* (the best house), *إك فنا ادم* *en fena âdâm* (the worst man), *بك زنکین* *pek zenghin* (very rich), *بك چرکین* *pek chirkin* (very ugly), *إك کوتو* *en keutu* (the worst), *کتابلرک* *kitâblârın en iyissi* (the best of the books).*

The Persian Comparative.

100. Occasionally the Persian mode of forming the comparative and superlative by the addition respectively of *تر* *ter* and *ترین* *terin* to the

* A kind of superlative is also formed by the repetition of an adjective, as *صق صق* *sik sik* (very often), *چوق چوق* *chok chok* (very much), *بتون بتون* *bitun bitun* (quite), *صاری صاری* *sârî sârî* (very yellow).

Other superlatives are formed in a way quite peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonants, or the same vowel. Examples :—

آپ اچق	<i>âp achik</i>	.	.	Quite open.
آپ اق	<i>âp âk</i>	.	.	Quite white, very white.
آپ اکسز	<i>âp ansîz</i>	.	.	Quite suddenly.
آقرب اقربا	<i>âkreb âkreba</i>	.	.	Very near relations.
بز بتون	<i>biz bitun</i>	.	.	Entirely.
بم بیاض	<i>bem béyâz</i>	.	.	Very white.
بوز بیوک	<i>buz biyuk</i>	.	.	Very large.
بون بوش	<i>bom bosh</i>	.	.	Quite empty.
پر پر پارلر	<i>per per parlar</i>	.	.	Very glittering.
تاز تمام	<i>taz tâmâm</i>	.	.	Quite entire.
تر تب تمیز	<i>ter teb témiz</i>	.	.	Very clean.
چر چپلاق	<i>cher chiplâk</i>	.	.	Quite naked.
چوب چورک	<i>cheup churuk</i>	.	.	Quite rotten.
دوپ دوز	<i>deup duz</i>	.	.	Quite flat, sn.oun.
دپ دیری	<i>dîp diri</i>	.	.	Quite alive.
سب سبجاق	<i>sib sîjak</i>	.	.	Very hot.

positive is to be met with. Example, بر *ber* (high), برتر *berter* (higher), برترین *berterin* (highest); بد *bed* (bad, ugly), بدتر *bedter* (worse, uglier); جوان *jouvan* (young), جوانتر *juvanter* (younger), جوانترین *jouvanterin* (youngest); به *beh* (good), بهتر *behter* (better), بهترین *behterin* (best).

101. There is an obsolete mode of forming the comparative by adding the syllable رق or رك to the positive. Example, الچق *âlchak* (low), الچقراق *âlchakrak* (lower); بيوك *biyuk* (big), بيوكرك *biyukrak* (bigger).

EXERCISE II.

A (بر *bir*) pretty garden (باغچه *baghchê*). My (بنم *benim*) garden is (در *dir*) prettier. Beautiful (كوزل *ghiuzel*) trees (اڭاج *dghâj*). Rich men. You (سز *siz*) are (سكز *siniz*) rich, but (لكن *lakin*) my father is richer. Pretty girls (قيز *sing.*). Your (سزك *sizin*) book (كتاب *kitâb*) is good, but mine is better. The largest house. Very little (كچوك *kiuchuk*). Sensible (عقللى *âklli*) men. Sensible women

سپ سوری	<i>sip sivri</i>	. .	Very pointed, very sharp.
سم صوغق	<i>som soghuk</i>	. .	Very cold.
سم سیاه	<i>sim siyah</i>	. .	Very black.
صپا (صاپه) صاغ	<i>sapa sagh</i>	. .	Quite well, healthy.
صپ صاری	<i>sap sâri</i>	. .	Quite yellow.
سپ صقی	<i>sip siki</i>	. .	Very tight.
سام صافی	<i>sam sâfi</i>	. .	Quite pure.
طوب دولو	<i>top dolou</i>	. .	Quite full.
طوز طوغری	<i>doz doghrou</i>	. .	Quite straight.
قپ غافل	<i>kâp ghâfil</i>	. .	Quite negligent.
قاپ قالین	<i>kâp kâlin</i>	. .	Very thick.
قاپ قرانلق	<i>kâp kâranlik</i>	. .	Quite dark.
قاپ قره	<i>kâp kâra</i>	. .	Quite black.
قاپ قاینار	<i>kâp kâinar</i>	. .	Quite boiling.
قوب قوری	<i>koup kourou</i>	. .	Quite dry.
قیپ قرمزى	<i>kip kirmizi</i>	. .	Quite red.
قوس قوجه	<i>koss koja</i>	. .	Thick and fat.
ماس مای	<i>mass mavi</i>	. .	Very blue.
موس مور	<i>moss mor</i>	. .	Quite dark blue.
یاپ یالینز	<i>yap yaliniz</i>	. .	Quite alone.
یام یاش	<i>yam yash</i>	. .	Quite wet.
یم (یپ or) یشیل	<i>yem (or yep) yeshil</i>		Quite green.

(*kârî*, sing.). Pretty children (*chojouk*, sing.). This child is smaller than that. Useful (*faïdéli*) books. The most useful book. A pretty picture (*ressm*). A prettier picture. The prettiest picture. The richest man. A very small child. A very great man. A long (*ouzoun*) letter. This is longer than that. It is better to be with friends than enemies. The field (*tarla*) is quite green. Quite full. Quite dry. Officers. Professors. Trees (Persian). Better (Turkish and Persian). Best (Persian). Very often. Very thick. Quite dry. Quite green. Quite hot. Very tight. A great king. Perfect professors.

Numeral Adjectives.

102. The cardinal numeral adjectives in Turkish are as follows:—

بر	<i>bir</i>	One	اوتوز	<i>otouz</i>	Thirty
ایکی	<i>iki</i>	Two	قرق	<i>kîrk</i>	Forty
اوج	<i>uch</i>	Three	اللی	<i>elli</i>	Fifty
دورت	<i>deurt</i>	Four	التمش	<i>âltmîsh</i>	Sixty
بش	<i>bash</i>	Five	یتمش	<i>yetmîsh</i>	Seventy
التی	<i>âltî</i>	Six	سکسان	<i>seksén</i>	Eighty
یدی	<i>yédi</i>	Seven	طقسان	<i>doksan</i>	Ninety
سکز	<i>sékiz</i>	Eight	یوز	<i>yuz</i>	Hundred
طقوز	<i>dokouz</i>	Nine	بیک	<i>bin</i>	Thousand
اون	<i>on*</i>	Ten	یوک	<i>yuk</i>	A hundred thousand
یکرمی	<i>yirmi</i>	Twenty	ملیون	<i>milion</i>	A million.

103. The compound numeral adjectives are formed by simply putting the simple ones together. Example: Eleven, *اون بر on bir*; twelve, *اون ایکی on iki*; thirteen, *اون اوج on uch*; fourteen, *اون دورت on deurt*; fifteen, *اون بش on bash*; sixteen, *اون التی on âltî*; seventeen, *اون یدی on yédi*; eighteen, *اون سکز on sékiz*; nineteen, *اون طقوز on dokouz*; twenty-one, *اون بر یکر می yirmi bir*; twenty-two, *اون ایکی یکر می yirmi iki*; twenty-four, *اون بر یکر می yirmi deurt*; thirty-one, *اون بر اوتوز bir*; thirty-two, *اون ایکی اوتوز iki*; forty-one, *اون بر قرق kırk bir*; fifty-one, *اون اللی elli bir*, &c., &c.; one hundred and fifty, *اون اللی یوز elli*; one thousand eight hundred and seventy-nine, *اون بیک سکز یوز yetmîsh dokouz*; five hundred and eighty-five, *اون بش یوز seksén bash*, and so forth.

* Pronounced as the English word "own."

104. The Turkish cardinal numbers are indeclinable and prefixed to the substantive, which is put in the singular, as اون ايكي ادم *on iki ádlám* (twelve men), اون بيك عسكر *on bin asker* (ten thousand soldiers), اوج يوز *uch yuz lira* (three hundred pounds), ايكي شهر *iki shehir* (two cities), بesh kitáb (five books).

105. كاخ *kach*? (how many? *how much*?) is the interrogative cardinal numeral. It is indeclinable and always accompanied by a noun except in the following four cases:—1st. In asking what number some one has named, as كاخ ديدى *kach dédi*? (how much did he say?) 2nd. In asking the hour, as كاخ ساعت كلدى *saat kacha geldi*? (what o'clock is it?) 3rd. In asking the price of anything, as كاخ ساتارسنيز *kacha sâtarsiniz*? (how much do you sell it at?) 4th. In asking the day of the month, as بوگون كاخ قاجيدر *bou ghiun ainyin kuchi dir*? (what is the day of the month to-day?)

The Arabic Numbers.

106. The Arabic cardinal numbers are occasionally used in Turkish, especially in writing, and it is therefore necessary for the Turkish student to make himself acquainted with them. We accordingly subjoin them:—

واحد	<i>wahid</i>	} One	عشرة	<i>asheré</i>	Ten
احد	<i>ahad</i>		عشرين	<i>eshrin</i>	Twenty
اثنین	<i>essnéin</i>	} Two	ثلاثین	<i>selasin</i>	Thirty
اثنی	<i>issna</i>		اربعین	<i>erbain</i>	Forty
ثلاثة	<i>selasé</i>	Three	خمسين	<i>khamsin</i>	Fifty
اربعه	<i>erbaa</i>	Four	ستين	<i>sittin</i>	Sixty
خمسة	<i>khamse</i>	Five	سبعين	<i>sébin</i>	Seventy
سته	<i>sitté</i>	Six	ثمانين	<i>semanin</i>	Eighty
سبعة	<i>seba</i>	Seven	تسعين	<i>tisin</i>	Ninety
ثمانیه	<i>semanié</i>	Eight	مأة	<i>mié</i>	Hundred
تسعة	<i>tissa</i>	Nine	الف	<i>elf</i>	Thousand.

107. In forming compound numeral adjectives in Arabic the smaller number always precedes the larger, and و *vé* (and) is used between every number. Example, تسع و خمسين *tissa vé khamsin* (fifty-nine), اربع و مائة و الف *erba vé erbain vé séman mié vé elf* (one thousand eight hundred and forty-four).

The Persian Numeral Adjectives.

108. The Persian numeral adjectives are also sometimes used in written Turkish, but more rarely than the Arabic. They are as follows :—

یک	<i>yek</i>	One	بیست و یک	<i>bisst u yek</i>	One and twenty
دو	<i>du</i>	Two	بیست و دو	<i>bisst u du</i>	Two „
سه	<i>séh</i>	Three	بیست و سه	<i>bisst u séh</i>	Three „
چهار	<i>{char or chihar}</i>	Four	سی	<i>si</i>	Thirty
پنج	<i>penj</i>	Five	چهل	<i>chihhil</i>	Forty
شش	<i>shésh</i>	Six	پنجاه	<i>penjah</i>	Fifty
هفت	<i>heft</i>	Seven	شصت	<i>shast</i>	Sixty
هشت	<i>hesht</i>	Eight	هفتاد	<i>heftad</i>	Seventy
نه	<i>nuh</i>	Nine	هشتاد	<i>heshtad</i>	Eighty
ده	<i>déh</i>	Ten	نود	<i>névéd</i>	Ninety
یازده	<i>yazdéh</i>	Eleven	صد	<i>sad</i>	Hundred
دوازده	<i>duvazdéh</i>	Twelve	دویست	<i>duvisst</i>	Two hundred
سیزده	<i>sizdéh</i>	Thirteen	سیصد	<i>sisad</i>	Three „
چهارده	<i>chardéh</i>	Fourteen	چهارصد	<i>chahr sad</i>	Four „
پانزده	<i>panzdéh</i>	Fifteen	پانصد	<i>pansad</i>	Five „
شانزده	<i>shanzdéh</i>	Sixteen	ششصد	<i>sheshsad</i>	Six „
هفده	<i>heftdéh</i>	Seventeen	هفصد	<i>hefsad</i>	Seven „
هشت ده	<i>hesht déh</i>	Eighteen	هشصد	<i>heshsad</i>	Eight „
or هژده	<i>hézh déh</i>		نہصد	<i>nuhsad</i>	Nine „
نوزده	<i>nuvazdéh</i>	Nineteen	هزار	<i>hézar</i>	Thousand
بیست	<i>bisst</i>	Twenty	دو هزار	<i>du hézar</i>	Two thousand
			پنج هزار	<i>penj hézar</i>	Five „

The Arabic Figures.

109. The Arabic figures have been adopted by the Turks and are given below. Although the Turks write from right to left they employ the figures exactly as we do.

1	بر	۵	بش	۵
2	ایکی	۶	الٹی	۶
3	اوج	۷	یدی	۷
4	دہ	۸	سکر	۸
		۹		۹

9	طقوز	٩	50	اللى	٥٠
10	اون	١٠	60	التمش	٦٠
11	اون بر	١١	70	يتمش	٨٠
12	اون ايكى	١٢	80	سكسان	٧٠
13	اون اوچ	١٣	90	طقسان	٩٠
14	اون درت	١٤	100	يوز	١٠٠
15	اون بش	١٥	101	يوز بر	١٠١
16	اون التى	١٦	102	يوز ايكى	١٠٢
17	اون يدى	١٨	200	ايكى يوز	٢٠٠
18	اون سكر	١٧	250	ايكى يوز اللى	٢٥٠
19	اون طقوز	١٩	300	اوچ يوز	٣٠٠
20	يكرمى	٢٠	1,000	بيك	١٠٠٠
21	يكرمى بر	٢١	2,000	ايكى بيك	٢٠٠٠
30	اوتوز	٣٠	10,000	اون بيك	١٠٠٠٠
40	تتة	٤٠	1879	سك سكر نه؛ يتمش طقة؛	١٧٨٩

110. When using a numeral with a noun the Turks frequently introduce a second noun between the two, which is quite superfluous in English, but occasionally employed even by us. For example, the Turks say *اچ نفر ادم* *uch néfer âdâm* (three men, literally three (*individual*) men); *يوز باش قويون* *yuz bâsh koyoun* (a hundred head of sheep); *يكرمى قطعه كمى* *yirmi kita ghémi* (twenty ships, literally twenty *pieces* of ships); *اچ دانه الماس* *uch tané elmass* (three diamonds, literally three *berries** of diamonds); *يوز پاره* *yuz para shehir* (a hundred cities, literally a hundred *pieces* of cities).

The Turkish Cardinal Numbers.

111. The ordinal numeral adjectives are formed by adding *inji* (تنجى) to the cardinal numbers. Example, *بر* *bir* (one), *برنجى* *birinji* (first); *ايكى* (two), *ايكنجى* *ikinji* (second); *اچ* *uch* (three), *اچنجى* *uchunji* (third); *درت* (four), *دردنجى* *deurdunju* (fourth); *بش* (five), *بشنجى* *beshinji* (fifth); *التى* *alti* (six), *التينجى* *altinji* (sixth), and so forth.

112. First is sometimes expressed by *الک* *ilk* or *اولكى* *evvelki*.

113. The word "four," *درت* *deurt*, makes *دردنجى* *deurdunju* (fourth),

* The word *دانه* *tané* means one separate grain or unit of anything.

changing the ت into د for the sake of euphony, and its compounds do the same. Example, باب اون درونجی *on deurdunju bab* (the fourteenth chapter).

114. The interrogative ordinal numeral, قاچنجی *káčhñjĩ*? which is used to ask the numerical order of a thing, has no equivalent in English. Example, بو اداملك قاچنجىنى استرسىز *bou ádamların káčhñjissini issterseniz?* (which of these men do you want?) ايكنجىنى *ikinjissini* (the second).

The Arabic Ordinal Numbers.

115. The Arabic ordinal numbers are very frequently used in writing Turkish, and must, therefore, be understood by the Turkish student. We* subjoin them :—

اول <i>evvel</i>	First	سادس <i>sadis</i>	Sixth
ثانى <i>sani</i>	Second	سابع <i>sabi</i>	Seventh
ثالث <i>salis</i>	Third	ثامن <i>samin</i>	Eighth
رابع <i>rabi</i>	Fourth	تاسع <i>tasi</i>	Ninth
خامس <i>khamis</i>	Fifth	عاشر <i>ashir</i>	Tenth

116. The feminine of اول *evvel* is *oula*, and all the others are made feminine by simply adding *s* to the masculine. Example, ثانیه *sanié* (second, f.), ثالثه *salissé* (third, f.), رابعة *rabié* (fourth, f.).

The Fractional Numbers.

117. The Arabic fractions are much used. They are as follows :—

نصف <i>nissf</i>	Half	سبع <i>sub</i> or <i>subou</i>	A seventh
ثلث <i>sulss</i> or <i>suluss</i>	A third	ثمان <i>sumn</i>	An eighth
ربع <i>rub</i> or <i>rubou</i>	A fourth	تسع <i>tuss</i> or <i>tusou</i>	A ninth
خمس <i>khousm</i>	A fifth	عشر <i>ushr</i>	A tenth
سدس <i>suds</i>	A sixth		

118. These Arabic fractional numbers up to a tenth are employed with a Turkish cardinal number as the numerator. Example, بر نصف *bir nissf* (a half), اوج ربع *uch rub* (three-quarters), دت سبع *deurt sub* (four sevenths), سكر عشر *sekkiz ushr* (eight-tenths). The Arabic dual ثلثان *soulsan* is used to express two-thirds.

119. Fractions are also formed with words of purely Turkish origin,

and can only be so formed when they are higher than tenths. The denominator of the fraction is expressed by a Turkish cardinal number with the post-position *de dé* (in) after it, and the numerator by another Turkish cardinal number which follows the other. Example, *ایکیده بر ikidé bir* (the half), *اَلتیده ایکی áltida iki* (two-sixths), *بشده دَرت beshdé deurt* (four-fifths), *یَکرمی دَرتدَی besh yirmi deurtde besh* (five twenty-fourths). Sometimes one of the words *پای pai*, *جز juz*, *حصه hissé*, *قسم kïssm*, all meaning a portion, is introduced. Example, *یَکرمی پایدَی سَکَر پای yirmi paidé sikkiz pai* (eight-twentieths, literally eight parts in twenty parts).

120. There are three Turkish words for half, viz., *یارم yarim*, *بِجوق bouchouk*, and *یاری yari*. *یارم yarim* is used before a noun like an adjective. Example, *یارم ساعت yarim saat* (half an hour), *یارم الما yarim elma* (half an apple), *یارم اکمک yarim ekmek* (half a loaf). *بِجوق bouchouk* is always used in conjunction with a cardinal number. Example, *بر بِجوق bir bouchouk* (one and a half), *ایکی بِجوق iki bouchouk* (two and a half), *اُچ بِجوق uch bouchouk* (three and a half), *دَرت بِجوق deurt bouchouk* (four and a half), *بش بِجوق besh bouchouk* (five and a half), and so on. *یاری yari* is used like a noun, corresponding to the French word *moitié*. Example, *المانک elmanin yarissi* (the half of the apple), *یاریشدن زیاده yarişinden ziyadé* (more than the half of it).

121. The Persian fractional number *چاریک charyek* (a quarter), pronounced *chéïrek* by the Osmanlis, is used in Turkish to express not only a quarter in general, but also a quarter of an hour. Example, *اُچ چاریک uch chéïrek* (three quarters of an hour).

122. When a whole number and a fraction (excepting half) are used together, the conjunction *و* (and) or the preposition *ایله ilé* (with) is put between them. Example, *ایکی و بر سبَع iki vé bir sub* (two and a seventh), or *ایکی ایله بر سبَع iki ilé bir sub* (two and a seventh); *دَرت و بر ربَع deurt vé bir rub* (four and a fourth), or *دَرت ایله بر ربَع deurt ilé bir rub*.

123. In the above case, if the fraction be expressed by Turkish numbers, *بر* followed by *ک* or *نک* is introduced after *و* or *ایله*. Example, *النی ایله التی یدیدَی اُچی alti ilé birin yédidé uchu* (six and three-sevenths).

Distributive Numerals.

124. Distributive numerals are formed by adding *ر ér* to the cardinal numbers ending in a consonant and *شér* or *shur* to those ending in a

vowel. Example, *بر birér* (one a-piece), *ایکیشر ikishér* (two a-piece), *التیشر altishér* (six a-piece), *یدیشر yédishér* (seven a-piece), *یکرمیشر yirmishér* (twenty a-piece).

125. *درت* makes *دردر deurdér*, changing the *ت* into a *د*. Example, *دردر deurdér* (four a-piece), *اوتوز دردر otouz deurdér* (thirty-four a-piece).

126. When there are hundreds or thousands in the number the *ر* or the *شر* is put after the numeral expressing the number of hundreds or thousands and nothing is put after *یوز* or *بیك*. Example, *بشر یوز beshér yuz* (five hundred a-piece), *بیك ایکیشر یوز bin ikishér yuz* (one thousand two hundred a-piece), *بشر بیك besher bin* (five thousand a-piece). The *ر* is never added to *یوز* except when it expresses a hundred alone. Example, *یوزر yuzér* (a hundred a-piece).

127. In numbers composed of hundreds and smaller quantities *ر* or *شر* is added to the word stating the number of hundreds and also at the end of the whole number. Example, *دردر یوز الی التیشر deurdér yuz elli altishér* (four hundred and fifty-six a-piece).

128. When there are thousands, hundreds, and other numbers, *ر* or *شر* is added to the word stating the number of thousands and to the other two. Example, *بشر بیك التیشر یوز الی برر béshe bin áltishér yuz elli birér* (five thousand six hundred and fifty-one a piece).

129. One by one, two by two, &c., are expressed by *برر birér birér*, *ایکیشر ایکیشر ikishér ikishér*, and so forth.

EXERCISE III.

Three horses (*أت át*), five sheep (*کویون koyoun*), and seven cows (*اینک inek*). How many chapters are (*در dir*) there (*وار var*) in this (*بو bou*) book? Forty chapters. Read (*اوقو okou*) the second. What is the day of the month? The 2nd. What do you sell (*ساتارسکز sâtarseniz*) this at? Five piastres (*غروش ghroosh*). Ten thousand five hundred and sixty-four men. Five head of sheep. Thirteen villages (*کوی keui*). Two pearls (*اینجو inji*). Two hundred and fifty-four ships (*گهی ghémi*). The third class (*صنف sinif*). The second day (*کون ghiun*). The thousand and one nights. The fourth regiment (*آلی dlay**). Two-

and-a-half piastres. Five pounds (ليرا *lira*) and a-half. Three-quarters of an hour. Five-sixths. Eleven-twentieths. Two-thirds. Give (وير *ver*) them (انلر *onlara*) four apples a-piece. Those men received fifty pounds a-piece. Half an hour. The year (سنه *sené*) one thousand eight hundred and seventy-nine. The best scholar (شاگرد *shagird*) will get (الاجت *álajak*) twenty pounds. I waited (بكلدم *beklédim*) an hour and a-half.

CHAPTER IV.

PRONOUNS.

Personal Pronouns.

130. The personal pronouns are as follows :—

Singular.			Plural.		
بن	<i>ben</i>	I	بز	<i>biz</i> (or بزلر <i>bizler</i>)	We
سن	<i>sen</i>	Thou	سز	<i>siz</i>	You
او	<i>o</i>	He	انلر	<i>onlar</i>	They

They are thus declined :—

First Person.

Nom.	بن <i>ben</i> , I	بز <i>biz</i> (or بزلر <i>bizler</i>), we
Gen.	بنم <i>benim</i> , of me	بزم <i>bizim</i> , of us
Dat.	بكا <i>bana</i> , to me	بزه <i>bizé</i> , to us
Acc.	بنى <i>béni</i> , me	بزى <i>bizi</i> , us
Abl.	بندن <i>benden</i> , from me	بزدن <i>bizden</i> , from us

Second Person.

Nom.	سن <i>sen</i> , thou	سز <i>siz</i> (or سزلىر <i>sizler</i>), you
Gen.	سنىك <i>senin</i> , of thee	سزىك <i>sizin</i> , of you
Dat.	سنا <i>sana</i> , to thee	سزه <i>sizé</i> , to you
Acc.	سنى <i>seni</i> , thee	سزى <i>sizi</i> , you
Abl.	سندن <i>senden</i> , from thee	سزدن <i>sizden</i> , from you

Third Person.

	Singular.	Plural.
Nom.	او <i>o</i> , he, she, it	انلر <i>onlar</i> , they
Gen.	آنک <i>onoun</i> ,* of him, of her, of it	انلرک <i>onların</i> , of them
Dat.	انا <i>ana</i> , to him, to her, to it	انلره <i>onlara</i> , to them
Acc.	انی <i>onou</i> ,* him, her, it	انلری <i>onları</i> , them
Abl.	اندن <i>ondan</i> ,* from him, from her, from it	انلردن <i>onlardan</i> , from them.

131. Instead of *biz* (we) and *siz* (you), *bizler* and *sizler* are sometimes used. They are even so used, out of politeness, instead of *ben* and *sen*.

132. The genitive of the above pronouns is sometimes used pleonastically before nouns with possessive pronouns. Example, *benim kitabım* (my book, literally, *of me my book*), *sizin eviniz* (your house, literally, *of you your house*).

kendi, self.

133. Self is expressed by *kendou*, or *kendi*. It is sometimes accompanied by the possessive pronouns. Example:—

Singular.	Plural.
کندم <i>kendim</i> , myself	کندویم <i>kendimiz</i> , ourselves
کندک <i>kendin</i> , thyself	کندوکر <i>kendiniz</i> , yourselves
کندی or کندیسی <i>kendi</i> or <i>kendissi</i> , him- self, herself, itself	کندولر or کندولری <i>kendiler</i> or <i>kendileri</i> , themselves.

134. But *kendou* alone can be used, without distinction of gender, for all persons of the singular and plural, when there can be no doubt as to the person it represents. Example, *kendou ghelerim* (I will come myself), *kendou yaptık* (we did it ourselves).

135. *kendou* is also used to express the English word "own." Example, *kendou kitabım* (or *kendi kitabım*) (my own book), *kendou anam* (my own mother), *kendou memleketiniz* (your own country).

* *آنک* and *اندن* are also sometimes pronounced *ânın*, *ânî*, *ândan*, and *ânlar*.

The Demonstrative Pronouns.

136. The Turkish demonstrative pronouns are *بو bou*, *شو shou* (this), and *او ol* (that) They are thus declined :—

بو bou, this.

	Singular.		Plural.
Nom.	<i>بو bou</i> , this		<i>بونلر bounlar</i> , these
Gen.	<i>بونك bounoun</i> , of this		<i>بونلرك bounlarin</i> , of these
Dat.	<i>بوکا bouna</i> , to this		<i>بونلره bounlara</i> , to these
Acc.	<i>بونى bounou</i> , this		<i>بونلري bounları</i> , these
Abl.	<i>بوندن boundan</i> , from this		<i>بونلردن bounlardan</i> , from these

شو shou, this.

Nom.	<i>شو shou</i> , this		<i>شونلر shounlar</i> , these
Gen.	<i>شونك shounoun</i> , of this		<i>شونلرك shounlarin</i> , of these
Dat.	<i>شوكا shouna</i> , to this		<i>شونلره shounlara</i> , to these
Acc.	<i>شونى shounou</i> , this		<i>شونلري shounları</i> , these
Abl.	<i>شوندن shoundan</i> , from this		<i>شونلردن shounlardan</i> , from these

او o, or *اول ol*, that.

Nom.	<i>او o</i> , or <i>اول ol</i> , that		<i>اونلر onlar</i> , they
Gen.	<i>اونك onun</i> ,* of that		<i>اونلرك onlarin</i> , of them
Dat.	<i>اكا ana</i> , to that		<i>اونلره onlara</i> , to them
Acc.	<i>انى onu</i> , that		<i>اونلري onları</i> , them
Abl.	<i>اوندن ondan</i> , from that		<i>اونلردن onlardan</i> , from them.

137. The word *اشبو ishbu* is sometimes used for *بو bu*, but only as an adjective, and it never undergoes any change.

Arabic Pronouns.

138. The Arabic pronouns *هذا haza m.*, *هذه hazihi f.* (this), and *ذلك zaliké* (that), and the Persian *این in* (this), and *آن an* (that), are occasionally employed in written Turkish.

In Turkish also sometimes, but generally in writing only, one meets with the Arabic personal pronoun of the third person in certain Arabic expres-

* See note page 30.

sions adopted by the Osmanlis. To properly understand written Turkish it is requisite to know them. They are as follows:—

Musculine Singular.

o *hou* or *hi* (according to the rules of Arabic grammar), him, it ; his, its.

Feminine Singular.

o *ha*, her.

Dual Masculine and Feminine.

o *huma* or *hima*, them (two).

Plural Masculine.

o *hum* or *him*, them.

The Interrogative Pronouns.

139. The interrogative pronouns are *kim* or *کیم* *kim* (who?), *né* or *نه* *né* (what?), and *kanghi* or *قنغی* *kanghi*, pronounced *hanghi* (which?). They are thus declined:—

Nom.	<i>کیم</i> <i>kim</i> , who?
Gen.	<i>کیمک</i> <i>kimin</i> , of whom? whose?
Dat.	<i>کیمه</i> <i>kimé</i> , to whom?
Acc.	<i>کیمی</i> <i>kimi</i> , whom?
Abl.	<i>کیمدن</i> <i>kimden</i> , from whom?

Nom.	<i>نه</i> <i>né</i> , what?
Gen.	<i>نه نك</i> <i>nénin</i> , of what?
Dat.	<i>نه ده</i> <i>néyé</i> , to what?
Acc.	<i>نه یی</i> <i>néyi</i> , what?
Abl.	<i>نه دن</i> <i>néden</i> , from what?

Nom.	<i>قنغی</i> <i>hanghi</i> , which*
Gen.	<i>قنغینک</i> <i>hanghınin</i> , of which
Dat.	<i>قنغه</i> <i>hanghına</i> , to which
Acc.	<i>قنغینی</i> <i>hanghını</i> , which
Abl.	<i>قنغیندن</i> <i>hanghından</i> , from which

* The strict pronunciation is *kanghi*, but it is little used.

کیم *kim* and قنغی *hânghî* as Nouns.

140. کیم, نه, and قنغی are sometimes used as nouns, and then form their plural like nouns. In this case the *s* of نه is generally omitted in the derivatives of that word. Example, کیملر *kimler* (what men? who?), نه نه (what?), نلر *neler* (what things?), قنغیلر *hanghilar* (which? *lesquels* in French).

141. کیم is used also sometimes to express "some." Example, کیممز کتدی کیممز کتدی *kimimiz ghitdi kimimiz ghitmedi* (some of us went, some of us did not go).

142. The word نصل *nassl* sometimes means "what kind of?" and then may be considered as an interrogative pronoun. Example, نصل ادم در *nassl âdâm dır* (what sort of a man is he?) بو نصل کتاب در *bou nassl kitâb dır* (what sort of a book is this?). نصل *nassl* in this sense corresponds to the German *was für*?

The Pronominal Affixes.

143. Pronominal affixes are peculiar to Turkish and cognate languages, and are used instead of our possessive pronouns. They consist of syllables added to the end of nouns, have the value of pronouns, and cannot stand alone. These affixes are either possessive or relative.

The Possessive Affixes.

144. The possessive affixes correspond to our possessive pronouns.

م <i>m</i> or <i>im</i> , * <i>um</i> or <i>oum</i> *	my, as	بابام <i>bâbâm</i> , my father
ن <i>n</i> or <i>in</i> , <i>un</i> or <i>oun</i>	thy, ..	اوك <i>evin</i> , thy house
ی <i>i</i> or <i>u</i> , <i>ou</i>	} his, hers, or its	قلمی <i>kalemi</i> , his, hers, or its pen
سی <i>si</i> or <i>su</i> , <i>sou</i> (after a vowel)		اناسی <i>anassı</i> , his, hers, or its mother
مز <i>miz</i> , <i>mouz</i> , or <i>imiz</i> or <i>oumouz</i>	our, as	مرکیمز <i>murekshimiz</i> , our ink
کز <i>niz</i> , <i>nouz</i> , or <i>iniz</i> or <i>ounouz</i>	your, ..	اوكز <i>eviniz</i> , your house
لری <i>leri</i> or <i>lari</i> ,	their, ..	اتلاری <i>âtları</i> , their horse.

* Euphonic Pronunciation of the Possessive Affixes.

The possessive affixes are pronounced *im*, *in*, *i*, *imiz*, *iniz*, *leri*, if the word to which they are added end in a consonant, as اومز *evimiz* (our house), اوكز *eviniz* (your house), اوی *evi* (his, her, its house); and, consequently, مز and کز are some-

Declension of a Noun with a Pronominal Affix.

145. A noun with one of the pronominal affixes is declinable as follows:—

Singular.	Plural.
Nom. کتاب <i>kitâbım</i> , my book	کتابلرم <i>kitâblarım</i> , my books
Gen. کتابکم <i>kitâbımın</i> , of my book	کتابلریمک <i>kitâblarımın</i> , of my books
Dat. کتابمه <i>kitâbıma</i> , to my book	کتابلریمه <i>kitâblarıma</i> , to my books
Acc. کتابمی <i>kitâbımı</i> , my book	کتابلریمی <i>kitâblarımı</i> , my books
Abl. کتابمدن <i>kitâbımdan</i> , from my book	کتابلریمدن <i>kitâblarımdan</i> , from my books
Nom. اغاجی <i>aghâjî</i> , his or her tree	اغاجلر <i>aghâjları</i> , his or her trees
Gen. اغاجنک <i>aghâjının</i> , of his or her tree	اغاجلرینک <i>aghâjlarının</i> , of his or her trees
Dat. اغاجنه <i>aghâjına</i> , to his or her tree	اغاجلرینه <i>aghâjlarına</i> , to his or her trees
Acc. اغاجنی <i>aghâjını</i> , his or her tree	اغاجلرینی <i>aghâjlarını</i> , his or her trees
Abl. اغاجندن <i>aghâjından</i> , from his or her tree	اغاجلریندن <i>aghâjlarından</i> , from his or her trees.

times written *ایمیز* and *ایکز*, as *پدریمیز* *péderimiz* (our father), *پدریکز* *péderiniz* (your father). But, if the preceding predominant vowel in the word be *ou* or *o*, although written the same, they are pronounced *oum*, *oun*, *ou*, *oumouz*, *ounouz*, *lari* respectively, as *دوستم* *dosstoum* (my friend), *دوستکر* *dosstounouz* (your friend). If the word to which they are appended end in a vowel, they have then only the value of the letters *m*, *n*, *si*, *miz*, *niz*, *leri*, as *قوزوم* *kouzoum* (my lamb), *قوزوک* *kouzoun* (thy lamb), *قوزوسی* *kouzousou* (his, her lamb); *کدیمی* *kédissi* (his, her, cat), &c. Remark also that *سی* is pronounced *sou*, *مز* *mouz*, *کز* *nouz*, if the predominant vowel be *ou* or *o*. On the same principle of euphony, if the predominant vowel in the word be *eu* or *u*, the vowel of the possessive affixes is pronounced *u* to agree with it, as *کوزک* *gheuzun* (thy eye), *کوزی* *gheuzu* (his eye); *یوزک* *yuzun* (thy face), *یوزی* *yuzu* (his face). See page 11 "Laws of Euphony in Pronouncing Turkish."

When the word to which the possessive affixes are attached terminates in *ای* or *وی* it must be borne in mind that the *ی* is in that case not a vowel but a consonant, corresponding to our English *y*. Hence *بوی* *boi* or *boy*, makes *بویم* *boyım* (my stature), *بویک* *boyın* (thy stature), *بویی* *boyi* (his, her, stature), &c.; *پای* *pai* or *pay*, makes *پایم* *payım* (my share), *پایک* *payın* (thy share), *پایی* *payi* (his, her, share), &c.

146. After the affixes of the third person, the post-positions *ۛ* and *ی* become *نه* and *نی*, and *ن* is inserted in the ablative.* Example:—

Singular.	Plural.
Nom. <i>اناسی</i> <i>anassī</i> , his or her mother	<i>انالاری</i> <i>analarī</i> , their mother
Gen. <i>اناسینک</i> <i>anassīnīn</i> , of his or her mother	<i>انالارینک</i> <i>analarīnīn</i> , of their mother
Dat. <i>اناسینه</i> <i>anassīna</i> , to his or her mother	<i>انالارینه</i> <i>analarīna</i> , to their mother
Acc. <i>اناسینی</i> <i>anassīnī</i> , his or her mother	<i>انالارینی</i> <i>analarīnī</i> , their mother
Abl. <i>اناسیندن</i> <i>anassīndan</i> , from his or her mother	<i>انالاریندن</i> <i>analarīndan</i> , from their mother
Nom. <i>کمیسی</i> <i>ghémissi</i> , his or her ship	<i>کمیملری</i> <i>ghémileri</i> , their ship
Gen. <i>کمیسینک</i> <i>ghémisīnīn</i> , of his or her ship	<i>کمیملرینک</i> <i>ghémilerinīn</i> , of their ship
Dat. <i>کمیسینه</i> <i>ghémisīné</i> , to his or her ship	<i>کمیملرینه</i> <i>ghémileriné</i> , to their ship
Acc. <i>کمیسینی</i> <i>ghémisīnī</i> , his or her ship	<i>کمیملرینی</i> <i>ghémilerinī</i> , their ship
Abl. <i>کمیسیندن</i> <i>ghémisīnden</i> , from his or her ship	<i>کمیملریندن</i> <i>ghémilerinden</i> , from their ship.

* In the same way, for euphony's sake, if *ده* *dé* or *دا* (*in*) be added to a word with the affixes of the third person, that particle must be preceded by a *ن*; as, *اونده* *evindé* (in his house), *اولرنده* *evlerindé* (in their house); *کتابنده* *kitābında* (in his book), *کتابلارنده* *kitāblarında* (in their book). For such cases the letter *ی*, indicating his, hers, its, is generally left out, but the sound of *i* is always preserved. The *ی* also can be omitted in the ablative of a noun followed by the possessive affixes of the third person, as *کتابیندن* *kitābından* (from his book), *کیتابلاریندن* *kitāblarından* (from their books).

Most words of Turkish origin ending in *ق* change that letter into *غ* before the pronominal affixes. Example, *چوچق* *chojouk* (child), *چوچغم* *chojoughoum* (my child), *چوچغک* *chojoughoun* (thy child), *چوچغی* *chojoughou* (his or her child), *چوچغهمز* *chojoughoumo:z* (our child), *چوچغکز* *chojoughounouz* (your child); *بالق* *bālik* (a fish), *بالغم* *bālighīm* (my fish), *بالغی* *bālighī* (his or her fish). But the *ق* remains unchanged before *لری* as *چوچقلری* *chojouklari* (their child), *بالقلری* *bālik-larī* (their fish). In the same way, if the word end with a *ک*, that letter is

147. When the word *sou* (water) takes any of the possessive affixes a *ی* is put between it and the affix, except in the third person plural. Example:—

صویم *souyoum*, my water
صویک *souyoun*, thy water
صوی *souyou*, his or her water

صویمز *souyoumouz*, our water
صویکز *souyounouz*, your water
صولری *souları*, their water.

148. When any ambiguity is possible the genitive of the personal pronoun is used as well as the possessive affix. For example, *اولری evleri* might be understood either as his houses or their house. To make the meaning quite clear, if the idea to be conveyed be “his houses,” *انک* should be added, and the phrase would then run *اولری انک* *ânın evleri*, about which no mistake is possible.

The Relative Pronominal Affix *کی ki*.

149. The relative pronominal affix is *کی ki* (*that of, that which, which*), corresponding to *celui de, celle de*, in French, which sometimes partakes of the nature of an adjective and sometimes of a noun. It is used for all genders. It is attached to nouns and pronouns in two ways:—

1st. By being placed after the genitive form of the noun or pronoun. Thus:—*ادمکی* *âdâmınki* (that of the man, or the man's, or what belongs to the man), *قرداشکی* *karndashınki* (that of the brother, or the brother's, or what belongs to the brother). Example, *ایو در لکن خواجہنکی* *âyü der lakin khojanınki daha iyi dir* (my book is good, but that of the professor, or the professor's, is better). The separate possessive pronouns are accordingly formed by the aid of this particle. Thus, *بنمکی* *benimki* is (mine), *سنمکی* *seninki* (thine), *انمکی* *ânınki* (his, hers, its), *بزمکی* *bizinki* (ours), *سزمکی* *siziniki* (yours), *انلرکی* *anlarınki* (theirs). Example, *ایو در لکن سزمکی* *âyü der lakin siziniki esski dir* (my book

pronounced like *g* or *y* instead of *k*, and if it end in *ت* that letter is changed into *د* before the affixes; as *کورک* *ghevrek* (biscuit), *کورکم* *ghevréyim* (my biscuit), *کورکمز* *ghevréyimiz* (our biscuit); *کوملک* *ghieumlék* (shirt), *کوملکم* *ghieumléyim* (my shirt), *کوملک* *ghieumléyin* (thy shirt), *کوملکی* *ghieumléyi* (his shirt). The words *یوک* *yuk* (a load), *کوک* *keuk* (a root), and *کورک* *kieurk* (a fur) are exceptions to this rule. Hence, *کورکم* *kicurkum* (my fur), *یوکی* *yuku* (his load).

is good, but yours is old); *sizin elmaniz tâtli dîr lakîn benimki ekshi dîr* (your apple is sweet, but mine is sour).

2nd. By being placed after the preposition *de* *dé* (in). Thus, *afendîdêki* (that of the gentleman, the gentleman's, that which the gentleman has), *sândikdêki* (that which is in the box), *bendêki* (that which is in me, or in my possession).

150. This pronoun is declined like a substantive, when it is used as such. Example:—

Singular.	Plural.
Nom. <i>benimki</i> benimki, mine	<i>benimkiler</i> benimkiler, mine (the things I possess)
Gen. <i>benimkinin</i> benimkinin, of mine	<i>benimkilerin</i> benimkilerin, of mine (of the things I possess)
Dat. <i>benimkinê</i> benimkinê, to mine	<i>benimkilerê</i> benimkilerê, to mine (to the things I possess)
Acc. <i>benimkini</i> benimkini, mine	<i>benimkileri</i> benimkileri, mine (the things I possess)
All. <i>benimkinden</i> benimkinden, from mine.	<i>benimkilerden</i> benimkilerden, from mine (from the things I possess).

151. The pronoun is used in combination with a noun without any preposition to form certain adverbial expressions. Example, *bou ghîunki* (that of day, to-day's), *dounki* (yesterday's, that of yesterday), *sabahki* (that of the morning, or the morning's), *bou ghîunki ghazêta* (to-day's newspaper), *dounki hawadiss* (yesterday's news).

152. *ki* and *kiler* never vary in their pronunciation for the sake of euphony.

EXERCISE IV.

Who is your friend (*dost*)? Whom did you (*ghourdunuz*) see? My father and brother are ill (*kéifsiz*). What is your name (*issm*)? This is my own house. Whose house is that? It is my brother's. These flowers are all pretty. Which of them do you prefer (*terjih edersiniz*)? Give me your knife (*bichik*) and take (*dl*) mine. My knife is sharper (*kesskin*) than yours. What is the name of your ship? What do you (*issstersiniz*) want? He wrote (*ydîzî*) a letter (*mektoub*)

to his mother (أنا *ana*). What sort of a man is the Professor? He is more learned (معلوماتلو *maloumatlı*) than I. You are taller than he. Have you read to-day's newspaper? Do you know what is in the box? Do you know the name of this? What is that? Who is that lady (هانم *hanım*)?

The Relative Pronoun.

153. In one sense there is no relative pronoun in the original Turkish equivalent to who, which, or that. In English such relatives are always accompanied by a verb, and in Turkish the active or passive participle of the verb expresses both the relative and the verb. This is one of the most curious peculiarities of the Turkish language, and one which foreigners find great difficulty in mastering. Thus, the man who writes is expressed by *yazan âdâm* یا زان ادم, literally, the writing man; the man you saw, *ghieurdunuz âdâm* گوردیکر ادم, literally, the your having seen man, &c. Still, in vulgar Turkish, the Persian relative pronoun *که* *ki* (who, which, that) is often used, and the above sentences would be rendered thus, *âdâm ki yazar* ادم که یازار (the man who writes), *âdâm ki ani ghieurdunuz* ادم که انی گوردنوز (the man whom you saw, literally, the man who (him) you saw). This way of speaking or writing, although understood, is extremely inelegant, and quite contrary to the spirit of the Turkish language. To express the dative, genitive, accusative, and ablative, those cases of the pronoun اول are added, and hence *که* may be said to be declinable as follows:—

که *ki*, who, which, that.

Singular.	Plural.
Nom. <i>که</i> <i>ki</i> , who, which, that	<i>که</i> <i>ki</i> , who, which, that
Gen. <i>که</i> <i>ki</i> <i>onun</i> , of whom, of which, whose	<i>که</i> <i>ki onların</i> , whose, of whom, of which
Dat. <i>که</i> <i>ki</i> <i>ana</i> , to whom, to which	<i>که</i> <i>ki anlara</i> , to whom, to which
Acc. <i>که</i> <i>ki</i> <i>onou</i> , whom, which, that	<i>که</i> <i>ki onları</i> , who, which, that
Abl. <i>که</i> <i>ki</i> <i>ondan</i> , from whom, from which	<i>که</i> <i>ki onlardan</i> , from whom, from which

CHAPTER V.

THE VERB.

154. In Turkish the verbs are of two kinds, simple and compound. When simple they are of Turkish origin, when compound they consist of some Arabic or Persian word and one of the auxiliaries *ایتمک etmek*, *ایلمک êlêmek*, or *قیلمک kılmak* (all meaning “to do” or “make”), or *اولمق olmak* (to be, or to become).

The Turkish Infinitive.

155. The simple Turkish infinitives always end either in *مک mek* or *مق mak*, as *اوقومق okoumak* (to read), *کلمک ghelmek* (to come), *سومک sevmek* (to love), &c. If you remove this termination *مک* or *مق*, you have the root of the verb, which is also the second person singular of the imperative. Example, *یازمق yazmak* (to write), *یاز yaz* (write thou); *یوزمک yuzmek* (to swim), *یوز yuz* (swim thou); *کلمک ghelmek* (to come), *کل ghel* (come thou); *سومک sevmek* (to love), *سو sev* (love thou).

156. By adding to the root of the verb the termination *مکلیک meklik* or *مقلىق maklik*, or *مه me*, two other substantive infinitives or verbal nouns are obtained. Example:—

سومک sevmek, to love.
سومکلیک sevmeklik, to love, loving or the action of loving.
سومه sevmé, to love, loving or the action of loving.

157. By putting *م me* or *ما ma* between the root of the verb and the termination the negative form of the verb is obtained. Example, *کلمک ghelmek* (to come), *کلممک ghelmemek* (not to come); *سومک sevmek* (to love), *سوممک sevmek* (not to love); *یازمق yazmak* (to write), *یازمامق yazmamak* (not to write).

158. The innitive forms given above (see 156) can all be declined like substantives when used as such, but they have no plural, and the first form ending in *ک* or *مق* has no genitive.

First Form.

Nom.	سوءك <i>sevmek</i> , to love, loving
Gen.	Wanting
Dat.	سوءكه <i>sevméyé</i> , to love, to loving
Acc.	سوءكى <i>sevméyi</i> , to love, loving
Nom.	يازماق <i>yazmak</i> , to write
Gen.	Wanting
Dat.	يازماغه <i>yazmagha</i> , to write, to writing
Acc.	يازماغى <i>yazmaghı</i> , to write, writing

Second Form.

Nom.	سوءكلك <i>sevmeklik</i> , to love, loving, or the action of loving
Gen.	سوءكلكك <i>sevmekliyin</i> , of loving, &c.
Dat.	سوءكلكه <i>sevmekliyé</i> , to loving
Acc.	سوءكلكى <i>sevmekliyi</i> , loving
Nom.	ياپماقلى <i>yapmaklık</i> , to do, doing, or the action of doing
Gen.	ياپماقلىك <i>yapmaklighın</i> , of doing, &c.
Dat.	ياپماقلىغه <i>yapmakligha</i> , to doing
Acc.	ياپماقلىغى <i>yapmaklighı</i> , doing

Third Form.

Nom.	كلمه <i>ghelmé</i> , to come, coming, or the action of coming
Gen.	كلمانك <i>ghelménin</i> , of coming
Dat.	كلميه <i>ghelméyé</i> , to coming
Acc.	كلمه يى <i>ghelméyi</i> , coming
Nom.	يازما <i>yazma</i> , to write, writing, or the action of writing
Gen.	يازمانك <i>yazmanın</i> , of writing
Dat.	يازمايه <i>yazmaya</i> , to writing
Acc.	يازمايى <i>yazmayı</i> , writing.

159. The two substantive infinitive forms or verbal nouns ending in *meklik*, *maklık*, or *mé* can take the possessive affixes after them. Example :—

1st person singular	سوءكلكم <i>sevmekliyim</i> , my loving
2nd ,,	سوءكلكك <i>sevmekliyin</i> , thy loving
3rd ,,	سوءكلكى <i>sevmekliyi</i> , his, her, or its loving

1st person plural	سومکلیمیز <i>sevmekliyimiz</i> , our loving
2nd „	سومکلینیز <i>sevmekliyiniz</i> , your loving
3rd „	سومکلیکلی <i>sevmeklikleri</i> , their loving
1st person singular	یایمقلغم <i>yapmaklıghım</i> , my doing
2nd „	یایمقلغک <i>yapmaklıghın</i> , thy doing
3rd „	یایمقلغی <i>yapmaklıghı</i> , his, her, or its doing
1st person plural	یایمقلغمیز <i>yapmaklıghımız</i> , our doing
2nd „	یایمقلغنیز <i>yapmaklıghınız</i> , your doing
3rd „	یایمقلری <i>yapmakları</i> , their doing
1st person singular	سومام <i>sevmém</i> , my loving
2nd „	سومان <i>sevmén</i> , thy loving
3rd „	سومسی <i>sevméssi</i> , his, her, or its loving
1st person plural	سومامیز <i>sevmémiz</i> , our loving
2nd „	سومنیز <i>sevméniz</i> , your loving
3rd „	سوملری <i>sevméleri</i> , their loving
1st person singular	قازمام <i>kázmam</i> , my digging
2nd „	قازماک <i>kázman</i> , thy digging
3rd „	قازماسی <i>kázmassı</i> , his, her, or its digging
1st person plural	قازمامیز <i>kázmanız</i> , our digging
2nd „	قازمانیز <i>kázmanız</i> , your digging
3rd „	قازمالری <i>kázmaları</i> , their digging.

The Causal Form of the Verb.

160. By adding *در* or *ت* to the root of a verb another verb is formed of a *causal* nature, or if the original verb be passive it is made active. Example, *yazmak* (to write), *yazdırmak* (to cause some one else to write); *bâkmak* (to look), *bâkdirmek* (to cause some one to look); *sevinmek* (to rejoice), *sevindirmek* (to cause to rejoice). *ت* is added when the roots of the verb end with a vowel. Example, *اریمک* *erimək* (to melt), *اریتمد* *eritmek* (to cause to melt); *سویلمک* *suwéylémek* (to speak), *سویلتمک* *suwéyletmek* (to cause to speak). *دیمک* *démek* (to say), *قومت* *komak* (to put, place), and *ییمک* *yémek* (to eat) are exceptions, as they make *دیدرک* *dédirmek*, *قودرمت* *kodourmak*, and *ییدرمت* *yédirmek*.

ت is also used when the root of the original verb ends either in ل or ر, if the root contain more than two consonants. Example, كترىمك *ghettirmek* (to bring), كترىمك *ghettirmek* (to cause some one else to bring); اينجلىمك *injelmek* (to grow thin), اينجلىمك *injeltmek* (to cause some one to grow thin); ترمىك *terlémek* (to perspire), ترمىك *terletmek* (to cause to perspire).

161. There are some verbs, however, which do not follow these rules, such as—

كچىمك <i>gechmek</i> , to pass	كچىرىمك <i>gechirmek</i> , to cause to pass
بتمك <i>bitmek</i> , to finish, to grow	بتىرىمك <i>bitirmek</i> , to finish, to cause to grow
قاچىمك <i>káçmak</i> , to run away	قاچىرىمك <i>káçhirmek</i> , to cause to run away
قالدىمىق <i>káldmak</i> , to get up	قالدىرىمىق <i>káldirmek</i> , to remove
شاشىمىق <i>shashmak</i> , to be astonished	شاشىرىمىق <i>shashirmek</i> , to astonish
اوجىمىق <i>ouchmak</i> , to fly	اوجىرىمىق <i>ouchourmak</i> , to cause to fly
ياتىمىق <i>yatmak</i> , to lie down	ياتىرىمىق <i>yatirmek</i> , to cause to lie down
چىقىمىق <i>chikmak</i> , to go or come out	چىقارىمىق <i>chikarmak</i> , to cause to go or come out
كۆرىمك <i>gheurmek</i> , to see	كۆستىرىمك <i>ghiusstermek</i> , to show
ىچىمىك <i>ichmek</i> , to drink	ىچىرىمىك <i>ichirmek</i> , to cause to drink
قوپىمىق <i>kopmak</i> , to break (v.n.)	قوپارىمىق <i>koparmak</i> , to break (v.a.)
ارتىمىق <i>artmak</i> , to increase (v.n.)	ارتىرىمىق <i>artirmek</i> , to increase (v.a.)
باتىمىق <i>bátmak</i> , to sink (v.n.)	باتىرىمىق <i>bádtirmek</i> , to cause to sink
پىشىمىق <i>pishmek</i> , to cook (v.n.)	پىشىرىمىق <i>pishirmek</i> , to cook (v.a.)
دوشىمىق <i>dushmek</i> , to fall	دوشىرىمىق <i>dushurmak</i> , to cause to fall
طوغىمىق <i>doghmak</i> , to be born	طوغىرىمىق <i>doghourmak</i> , to give birth to
اوكرىنىمىق <i>eughrenmek</i> , to learn	اوكرىتىمىق <i>eughretmek</i> , to teach
دويىمىق <i>douimik</i> , to feel, to hear	دويىرىمىق <i>douyourmak</i> , to cause to feel or hear.

162. An active verb, or a verb which has been converted into one, according to the above rule, may become doubly and even triply active or causal by adding ت to those which had taken در, and در to those which had taken ت. Example:—

اوطورىمىق <i>otourmak</i> , to sit	سوىمىق <i>sevmek</i> , to love
اوطورتىمىق <i>otourtmak</i> , to cause to sit	سويدىمىق <i>sevdirmek</i> , to cause to love
اوطورتدردىمىق <i>otourdourdirmek</i> , to cause to cause to sit	سويدىرتىمىق <i>sevdirtmek</i> , to cause to cause to love.

Reflective and Passive Verbs.

163. A verb is made either reflective or passive by the addition of ن to the root. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read); ييمك *yémek* (to eat), يينمك *yénmek* (to be eaten); قومق *komak* (to place), قونمق *konmak* (to be placed); بولمق *boulmak* (to find), بولنمق *boulounmak* (to find one's self).

164. Passive verbs are formed by adding ل or ن to the root of a primitive verb. Example, اورمق *wourmak* (to strike), اورلمق *wouroulmak* (to be struck); سومك *sevmek* (to love), سولمك *sevlmek* (to be loved); اتمق *átmak* (to throw), اترلنمق *átılmak* (to be thrown), &c. ن is used when the root of the primitive verb ends in a vowel or ل. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read).

165. Reciprocal verbs are made by adding ش to the root of a primitive verb. Example, سومك *sevmek* (to love), سوشمك *serishmek* (to love one another); كورمك *gheurmek* (to see), كورشمك *gheurushmek* (to see one another); سويلمك *suwéylmek* (to speak), سويلشمك *suwéyleshmek* (to speak to one another).

The Negative Potential Verbs.

166. Verbs expressing impossibility or incapability are formed by introducing ز or ل before the م *mé* or ما *ma* of negative verbs.* Example, يازمق *yazmak* (to write), يازمق *yazmamak* (not to write), يازدمق *yazamamak* (not to be able to write); كلمك *ghelmek* (to come), كلمك *ghelmémek* (not to come), كلهممك *ghelémemek* (not to be able to come). If the root of the verb end in a vowel sound, then ه is added to it instead of ز, for the sake of euphony. Example, ترلمك *terlémek* (to perspire), ترلهيمك *terléyémek* (not to be able to perspire).

167. If the root of the verb from which the impossible form is taken end in ت that letter becomes د in the impossible verb. Example, ايتمك *etmek* (to do), ايددمك *démemek* (not to be able to do).

168. The derivation of Turkish verbs will be seen at a glance from the following table.

* See 157.

Table of the Derivation of Turkish Verbs.

Active	سومك	<i>sevmek</i> , to love
„ Negative	سوممك	<i>sevmemek</i> , not to love
„ Impossible	سولهممك	<i>sevîmemek</i> , not to be able to love
Causal	سودرمك	<i>sevdirmek</i> , to cause to love
„ Negative	سودرممك	<i>sevdirmemek</i> , not to cause to love
„ Impossible	سودرلهممك	<i>sevdîrîmemek</i> , to be unable to cause to love
Passive	سولمك	<i>sevilmek</i> , to be loved
„ Negative	سولممك	<i>sevilmemek</i> , not to be loved
„ Impossible	سولهلمك	<i>sevilîmemek</i> , not to be able to be loved
Causal	سولدirmek	<i>sevildirmek</i> , to cause to be loved
Reflective	سونمك	<i>sevinmek</i> (to love one's self), to be delighted
„ Negative	سونممك	<i>sevinmemek</i> , not to be delighted
„ Impossible	سونلهممك	<i>sevinîmemek</i> , not to be able to be delighted
Causal	سوندirmek	<i>sevindirmek</i> , to cause to be delighted
„ Negative	سوندرممك	<i>sevindirmemek</i> , not to cause to be delighted
„ Impossible	سوندرلهممك	<i>sevindîrîmemek</i> , to be unable to cause to be delighted
Reciprocal	سوشمك	<i>sevishmek</i> , to love one another
„ Negative	سوشممك	<i>sevishmemek</i> , not to love one another
„ Impossible	سوشلهممك	<i>sevîshîmemek</i> , not to be able to love one another
Passive	سوشلمك	<i>sevishilmek</i> , to be loved mutually
„ Negative	سوشلممك	<i>sevishilmemek</i> , not to be loved mutually
„ Impossible	سوشلهممك	<i>sevîshîlîmemek</i> , not to be able to be loved mutually
Causal	سوشدirmek	<i>sevishdirmek</i> , to cause to love mutually.

169. All these derived verbs are conjugated in the same way as the primitive verb.

How to Express “to be able” in Turkish.

170. To be able to do an action is expressed by the verb *bilmek* (to know) put after the root of any verb with *s* joined on to it. Thus :—

یازد *yaza bilmek* (to be able to write, to know how to write); یوزد *yuzé bilmek* (to be able to swim, to know how to swim).

171. If the last letter of the root of the verb have a vowel sound *یه* is added to it instead of *س*. Example, اوقویه بلمک *okouya bilmek* (to be able to read), سويلیه بلمک *suwéyléyé bilmek* (to be able to speak). The negative of this formation is not used, as there is a special form to express impossibility (see 166).

172. The meaning of the negative form is, of course, in general perfectly clear, but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses prohibiting or preventing the action being done. Thus سوندیرمک *sevindirmemek* means not only “not to cause to rejoice,” but also “to prevent some one from rejoicing.”

173. All verbs are not capable of all the forms given above. The auxiliary verb ایلمک *éilémek* (to do), for example, can only make ایلمامک *éilémemek* (not to do) the negative, and ایلیه مامک *éiléyémemek* (not to be able to do) the impossible form.

The Moods of the Verb.

174. In Turkish the verb has six moods: the infinitive, the indicative, the necessitative, the optative, the conditional, and the imperative. The infinitive, the indicative, and the imperative are the same as in all languages, but the necessitative, optative, and conditional are peculiar to Turkish.

175. The necessitative states than an action *must* or *ought* to take place. Example, یازمالییم *yazmalıyım* (I must write, I ought to write, I am to write); یازمالیایدیم *yazmalı yidim* (I was obliged to write, it was necessary for me to write, or I ought to have written).

176. The optative indicates wishing or desiring, and corresponds to the subjunctive in European languages. Example, یازد *yazu* (that he may write), یازدیدی *yazaydı* (that he might write); کاشکه بله دیدیم *keshké biléydim* (oh! that I knew!), کاشکه کیده دیدی *keshké ghidéydi* (oh! that he would go!)

177. The conditional states the condition on which another action takes place, has taken place, or will take place. Example, کلسه مەمنون اولورم *ghelsé memnoun olouroum* (if he come I shall be glad); زنکین اولسه ایدیم *zenghín olsayidim, memnoun olour oudoum* (if I were rich I would be glad).

Conjugation of a Turkish Verb.

178. All Turkish verbs are conjugated in the same way, there being no irregular verbs, except the defective verb “to be;” but there are certain modifications required by the laws of euphony which hold good in the inflexions of verbs as in other things. We subjoin the verb **اچمتی** *achmak* as a model of the conjugation of all verbs;—

Infinitive Mood.

اچمتی *achmak* (to open).

Indicative Mood.*Present Tense.*

Singular.	Plural.
اچيورم <i>achiyorım</i> , * I am opening †	اچيوروز <i>achiyoruz</i> , * we are opening
اچيورسين <i>achiyorsin</i> , * thou art opening	اچيورسينيز <i>achiyorsiniz</i> , * you are opening
اچيور <i>achiyor</i> , he, she, or it is opening	اچيورلر <i>achiyorlar</i> , they are opening

Imperfect.

اچيور ايدم <i>achiyor idim</i> , ‡ I was opening	اچيور ايدك <i>achiyor idik</i> , we were opening
اچيور ايدك <i>achiyor idin</i> , thou wast opening	اچيور ايدكنز <i>achiyor idiniz</i> , you were opening
اچيور ايدى <i>achiyor idi</i> , he, she, or it was opening	اچيور ايديلر <i>achiyor idiler</i> , they were opening

Aorist.

اچارم <i>acharım</i> , I open (habitually), I shall open	اچارز <i>acharız</i> , we open, or will open
اچارسين <i>acharsin</i> , thou openest, thou wilt open	اچارسينيز <i>acharsiniz</i> , you open, or will open
اچار <i>achar</i> , he, she, or it opens, or will open	اچارلر <i>acharlar</i> , they open, or will open

* Also pronounced *achiyoroum*, *achiyorsoun*, *achiyorouz*, *achyo.sounouz*.

† Or I open, thou openest, &c. (but not habitually).

‡ Or **اچيوردم** *achiyordım*, **اچيورديك** *achiyordin*, **اچيوردى** *achiyordı*, &c.

Past Habitual.

Singular.	Plural.
اجار ایدم <i>achar-idim</i> , * I used to open, or I would open, or would have opened	اجار ایدک <i>achar-idik</i> , we used to open, or would open, or would have opened
اجار ایدک <i>achar-idin</i> , thou usedst to open, or would open, or would have opened	اجار ایدکز <i>achar-idiniz</i> , you used to open, or would open, or would have opened
اجار ایدی <i>achar-idi</i> , he used to open, or would open, or would have opened	اجارلر ایدی <i>acharlar-idi</i> , they used to open, or would open, or would have opened

Perfect.

اچدم <i>achdım</i> , I opened, did open, or have opened †	اچدک <i>achdik</i> , we opened, did open, or have opened
اچدک <i>achdın</i> , thou openedst, did open, or hast opened	اچدکز <i>achdiniz</i> , you opened, did open, or have opened
اچدی <i>achdi</i> , he, she, or it opened, did open, or has opened	اچدیلر <i>achdılar</i> , they opened, did open, or have opened

* Or اچاردم *achardım*, اچاردک *achardık*, اچاردی *achardi*, &c.

† “I have opened, thou hast opened,” &c., are generally considered to correspond to another form which we give below; but this form can only be used correctly when there is doubt or uncertainty, and when the speaker means to state that he believes what he says, but cannot vouch for it.

اچمیشم <i>achmishim</i> , I have opened	اچمیشکز <i>achmishiz</i> , we have opened
اچمیشک <i>achmishin</i> , thou hast opened	اچمیشکیز <i>achmishiniz</i> , you have opened
اچمیش <i>achmish</i> , { he, she, or it	اچمیشلر <i>achmishlar</i> , they have opened.
or اچمیشدر <i>achmishdir</i> , { has opened	

Hence گلمش *ghelmish* should not be translated “He has come,” but “He has come, I believe,” &c. گتمش *ghitmish* means not “He has gone,” but “I think he has gone, but I cannot vouch for it,” and so forth. In fact, the syllable مش *mish* or ایش *imish*, added to any tense or person of the indicative or necessitative moods, makes the statements doubtful, the speaker intending to convey the idea that what he asserts is only hearsay. Example, اچه جقمش *achajakmish* (he will open, it is said), اچماللر مش *achmalılar imish* (they ought to open, it is said).

Pluperfect.

Singular.	Plural.
اچدیدم <i>achdidim</i> , I had opened*	اچدیدک <i>achdidik</i> , we had opened
اچدیدک <i>achdidin</i> , thou hadst opened	اچدیدکیز <i>achdidiniz</i> , you had opened
اچدیدى <i>achdidi</i> , he, she, or it had opened	اچدیدلر <i>achdilar</i> , they had opened

or,

اچدم ایدی <i>achdım idi</i> , I had opened	اچدیق ایدی <i>achdik idi</i> , we had opened
اچدک ایدی <i>achdın idi</i> , thou hadst opened	اچدکیز ایدی <i>achdiniz idi</i> , you had opened
اچدی ایدی <i>achdı idi</i> , they had opened	اچدیلر ایدی <i>achdılar idi</i> , they had opened

Future.

اچه جغم <i>achajaghım</i> , I shall or will open	اچه جغیز <i>achajaghız</i> , we shall or will open
اچه جقسین <i>achajaksın</i> , thou shalt or wilt open	اچه جقسکیز <i>achajaksınız</i> , you shall or will open
اچه جق <i>achajak</i> , he, she, or it shall or will open	اچه جقلر <i>achajaklar</i> , they shall or will open

Past Future.

اچه جق ایدم <i>achajak idim</i> , I was about to open	اچه جق ایدک <i>achajak idik</i> , we were about to open
اچه جق ایدک <i>achajak idin</i> , thou wast about to open	اچه جق ایدکیز <i>achajak idiniz</i> , you were about to open
اچه جق ایدی <i>achajak idi</i> , he, she or it was about to open	اچه جقلر ایدی <i>achajakler idi</i> , they were about to open

* The pluperfect is also expressed sometimes as follows:—

اچمش ایدم <i>achmish idim</i> , I had opened	اچمش ایدک <i>achmish idik</i> , we had opened
اچمش ایدک <i>achmish idin</i> , thou hadst opened	اچمش ایدکیز <i>achmish idiniz</i> , you had opened
اچمش ایدی <i>achmish idi</i> , he, she, or it had opened	اچمش ایدیله <i>achmish idiler</i> , they had opened

Necessitative Mood.

Aorist.

Singular.	Plural.
اچملویم <i>achmalıyım</i> , I must open, or ought to open, or am to open	اچملوایز <i>achmalıyız</i> , we must open, or ought to open, or are to open
اچملوسن <i>achmalısın</i> , thou must open, or ought to open, or art to open	اچملوسکیز <i>achmalısiniz</i> , you must open, or ought to open, or are to open
اچملو <i>achmalı</i> , he, she, or it must open, or ought to open, or is to open	اچملولر <i>achmalılar</i> , they must open, or ought to open, or are to open

Past.

اچملوایدیم <i>achmalıyıldım</i> , I ought to have opened; it was ne- cessary that I opened	اچملوایدیک <i>achmalıyıldık</i> , we ought to have opened; it was ne- cessary that we opened
اچملوایدیک <i>achmalıyıldın</i> , thou ought to have opened; it was necessary that thou openedst	اچملوایدیکیز <i>achmalıyıldınız</i> , you ought to have opened; it was necessary that you opened.
اچملوایدی <i>achmalıyıldı</i> , he ought to have opened; it was ne- cessary that he opened	اچملولرایدی <i>achmalılarıdı</i> , they ought to have opened; it was necessary that they opened

Optative Mood.*

Present.

اچەیم <i>achayım</i> , that I may open	اچەایز <i>achayız</i> ,† that we may open
اچەسن <i>acha sîn</i> , that thou mayest open	اچەسکیز <i>achu sînz</i> , that you may open
اچە <i>acha</i> , that he, she, or it may open	اچەلر <i>achalar</i> , that they may open

* Used frequently also instead of the imperative; thus, اچەسن *acha sîn* means often "open" (thou), as well as "that thou mayest open."

† Or اچالم *achalım*.

Past.

Singular.	Plural.
اچە ایدم <i>achaydım</i> , that I had opened, or might open	اچە ایدک <i>achaydık</i> , that we had opened, or might open
اچە ایدک <i>achaydın</i> , that thou hadst opened, or might open	اچە ایدکز <i>achaydınız</i> , that you had opened, or might open
اچە ایدی <i>achaydı</i> , that he, she, or it had opened, or might open	اچە ایدیلر <i>achaydılar</i> , that they had opened, or might open

Conditional Mood.*Aorist.*

اچسم <i>achsam</i> , if I open	اچسک <i>achsak</i> , if we open
اچسک <i>achsen</i> , if thou openest	اچسکز <i>achseniz</i> , if you open
اچسه <i>achsa</i> , if he, she, or it open	اچسکلر <i>achsalar</i> , if they open

Past.

اچسیدم <i>achsaydım</i> , if I opened, or had opened	اچسیدک <i>achsaydık</i> , if we opened, or had opened
اچسیدک <i>achsaydın</i> , if thou openedst, or hadst opened	اچسیدکز <i>achsaydınız</i> , if you opened, or had opened
اچسیدی <i>achsaydı</i> , if he, she, or it opened, or had opened	اچسیدیلر <i>achsaydılar</i> , if they opened, or had opened

Imperative Mood.

اچ <i>ach</i> , or اچک <i>achın</i> , open thou	اچالم <i>achalım</i> , let us open
اچسون <i>achsın</i> , let him, her, or it open	اچکز <i>achınız</i> , open you
	اچسونلر <i>achsınlar</i> , let them open

Participles.**ACTIVE.***Present.*

اچان *achan*,* opening, who or which opens, opened, or will open.

* Used both as an adjective and a noun.

Aorist.

اچار *achar*, opening, who or which opens habitually, or will open.

Past.

اچمش *achmīsh*, who or which has opened.

Perfect.

أُجْدِقُ *achdīk*, who or which has opened.

Future.

اچہ جق *achajak*, who or which will open.

PASSIVE.

Aorist.

أُجْدِق *achdīk*, who or which is or has been opened.

Future.

اچہ جق *achajak*, who or which will be opened.

Verbal Nouns.

اُحْمَا *achma*, opening, the act of opening

اچدق *achd'ik*, the act of having opened

اچہ جق *achajak*, the act of being about to open

Gerunds.

اچوب *achīp*, opening, having opened

اچہرق *acharak*, opening, continuing to open

احيى *achijak,* as soon as opening, or on opening

احاجه *achinjé,*)

اچہ اچہ *acha acha*, by opening and opening, or repeatedly opening

اچمغین *achmaghīn*, by reason of opening

اچہ لو *achalī*, since opening.

Remarks on the Formation of the Tenses and their Value.

179. The characteristic sign of *present of the indicative* is the syllable **يُور**, which, added to the root of the verb, makes the third person singular of this tense. By simply adding **سُكْرَ اِيْزِ سِنْ** and **لِرْ** to this the other persons are obtained. If the root of the verb end in **ت** it generally changes into **د**.

Example, *ghitmek* (to go), *ghidiyor* (he goes); *yérâtmak* (to create), *yérâdiyor* (he creates). This tense is often called by English grammarians the present progressive or second present tense. It indicates that the action is going on at the present moment, while one is speaking; whereas the aorist of the indicative indicates that the action is going on but is not over, and is habitual. Hence the aorist of the indicative has often been regarded as the present tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future. Thus, *yazıyorım* means "I write at the present moment, I am writing"; whereas *yazarım* means, "I write in general as a habit," or it conveys a promise, and then corresponds to, "I will write."

180. The characteristic sign of the *aorist of the indicative* is the letter *ر* added to the root of the verb, which forms the third person singular. The other persons are then formed by simply adding *سن* and *لر*. The vowel sound between the *ر* and the root of the verb varies, being either *a*, *â*, *é*, *ou*, *eu*, *u*, *i* or *î*, and can only be learnt by practice or from a good dictionary, such as Redhouse's, which gives the aorist of each verb with the infinitive. Example, *ghelmek* (to come), *ghelir* (he comes), *ghelirim* (I come); *kırmak* (to break), *kırar* (he breaks), *kırsınız* (you break); *bilmek* (to know), *bilir* (he knows), *bilirim* (I know); *vermek* (to give), *verir* (he gives), *verirsiniz* (you give). If the root of this verb end in *ت*, that letter generally becomes *د* in the aorist. Example, *ghitmek* (to go), *ghider* (he goes), *ghiderim* (I go), *ghidersiniz* (you go).

181. The *imperfect of the indicative* indicates that an action had taken place, but was not finished at a given moment. It is formed by adding *دم* *اید* or *دی* in the singular, and *دیکر* *ایدک* or *ایدیلر* in the plural, to the third person singular of the present tense. Example, *yazıyordu* (he was writing—then, at that particular time), *ghidiyordik* (we were going).

182. The *past habitual* corresponds to the *imparfait* and *conditionnel* tenses in French. It indicates that one was in the habit of doing an action formerly, or that one would do it on condition of something else happening. Thus, *ghelir idim* signifies either, "I used to come," or, "I would come" (if something else happened). *زنین اولسه ایدم* *پک ممذن اولور ایدم*.

*zenghin olsaydim pek memnoun olour oudoum** (if I were rich I would be very glad).

183. The *perfect of the indicative* indicates that an action has taken place either a long time ago or quite lately. Hence it not only corresponds to our past tense in English, but to our compound tense formed with the past participle and the auxiliary verb "have." For example, *گەلدى gheldi* not only means "he came," but also "he has come"; *گەزدى ghézdí*, "he walked," and "he has walked." It may also sometimes be translated by our past formed with *did*. Example, *یازدی یازدیمی yazdimi* (did he write?), *یازدی yazdi* (he did write). This tense is formed by appending *دک دى* *dk di* to the root of the verb. Example, *قوگشتى konoushmak*

* The particles which are used to express the different tenses of the verb are subject to the laws of euphony. Therefore *i* generally changes into *ou* when the predominant vowel is *ou* or *o*, and into *u* if the predominant vowel be *eu* or *u*. Thus *اولورايدىم* is pronounced *olour-oudoum* (instead of *olour-idim*); *اولدىم oldoum* (I became), *اولدىك oldouk* (thou becamest), *اولدى oldou* (he became), *اولدىق oldouk* (we became), *اولدىكز oldounouz* (you became), *اولدىلر oldoular* (they became), *اولورم olouroum* (I become or will become), *اولورسن oloursoun* (thou becomest), *اولور olour* (he becomes or will become), *اولويورم olouyoroum* (I am becoming), *اولويورسن olouyorsoun* (thou art becoming), *اولويوروز olouyorouz* (we are becoming), *اولويورسكز olouyorsounouz* (you are becoming), *اولويورلر olouyorlar* (they are becoming). The other tenses are pronounced in a similar way, as *اولورايدىم olour oudoum* (I became or would become or be), *اولمىش ايدى olmoush oudou* (he had become or he had been). Other verbs the same, as *يورولورم yoroulouroum* (I am fatigued or shall be fatigued), *يورولورسن yorouloursoun* (thou art fatigued or wilt be fatigued); *اوكسورم eksururum* (I cough or will cough), *اوكسورسكز eksurursunuz* (you cough or will cough); *بولمىشىدىم boulmoushoudoum* (I had found), *بولمىشىدىكز boulmoushoudounouz* (you had found), *بولورايىدىم boulouroudoum* (I used to find or would find), *بولكز boulounouz* (find), *بولسون bousoun* (let him find); *كوررم gheureurum* (I see), *كوردم gheurdum* (I saw), *كوردى gheurdu* (he saw), *كوردىلر gheurdular* (they saw), *كورمىش gheurmush* (he has seen—they say), *كورمىش ايسم gheurmush ussem* or *كورمىش گهرمىش gheurssem* (if I see), *گهروردم geururdum* (I would see). These euphonic changes are not different conjugations, and are best learnt by reading and speaking with a good teacher; and, although the laws of euphony given in a preceding chapter will serve generally as a guide and help, considerable latitude is allowed, giving rise often to slight differences of pronunciation, as, for instance, *اچيورم achiyorim* and *achiyoroum*, which are both allowable.

(to talk), *konoushdouk* (we talked); *ghiulmek* (to laugh), *ghiuldum* (I laughed).

184. The *pluperfect* is formed by adding *دی* or *ایدی* to the perfect. Example, *gheldi idi* (he had come).

185. The *future* corresponds to the future in English, with this difference that it simply asserts what will happen without making a promise, which is always expressed by the aorist. The third person singular of this tense is formed by adding *جق* or *جک* preceded by *ه* to the root of a verb. The other persons are then obtained by appending *لر سکر ایز سن م* to the third person singular. Example, *wourmah* (to strike), *اوره جق* *wourajak* (he will strike); *کسمک* *kessmek* (to cut), *کسه جکم* *kessejéyim* (I will cut), *کسه جکر* *kesséjéyiz* (we shall cut), &c. If the root of the verb end in *ت* it generally changes into *د* in this tense. Example, *گتمک* *ghitmek* (to go), *گیده جکم* *ghidéjéyim* (I shall go); *ایتیمک* *etmek* (to do), *ایده جکم* *edéjéyim* (I shall do). In the first person singular and plural the *ق* changes into *غ* and the *ک* is pronounced like *y*, for the sake of euphony, as *یازده جغم* *yazajaghım* (I will write).

186. The *future past* of the indicative signifies that an action was going to take place in the past, present, or future. It is formed by adding *دم* *دی دک* or *دیلر دکر دک* *ایدم*, &c., to the third person singular of the future. Example, *گله جک ایدم* *ghelêjek-ülim* (I was about to come), *یاپه جق ایدی* *yapajak-idi* (he was about to do it), *اوله جک ایدیلر* *eulêjek idiler* (they were about to die).

187. The characteristic sign of the *present of the necessitative* is *ملو* *méli* or *malı*, which, added to the root of the verb, forms the third person singular of this tense. The other persons are then obtained by adding *سن ایم*, &c. It serves to express a present necessity or duty. Example, *بو کون چالشملاویم* *bou ghiun châlîshmaliyım* (I must work to-day, or I ought to work to-day, or I am to work to-day).

188. The *past necessitative* expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act. It is formed by adding *ایدک* *ایدک* &c. to the root of the verb, with *ملو* added to it. Example, *دون چالشملاو ایدم* *doun châlîshmaliyidim* (I ought to have worked yesterday, or I was compelled to work, or I was to work), *محرابه یه کیتملو ایدکر* *mouharebéyé ghitméliyidiniz* (you ought to have gone to the war, or you were obliged to go to the war, or you were to go to the war, or you should have gone to the war). It is the past tense of

“must,” which is wanting in English, and corresponds to the German *musste*.

189. The *present of the optative* serves to indicate a wish or desire that some action may be performed. Its characteristic sign is *ﺃ*, added to the root of the verb, which forms the third person singular, from which the other tenses are formed by the addition of *ﻡ ﺱ ﻥ*. If the root of the verb end in *ﺕ*, that letter most often changes into *ﺩ* in this tense. Example, *ﻏﻫﻳﺪﻳﻡ* *ghidéym* (that I may go), *ﻏﻫﻳﺪﻟﻡ* *ghidélim* (let us go).

190. The past optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past. It is formed by adding *ﺍﻳﺪﻡ* *aidim* &c. to the third person singular of the present optative. Example, *ﻛﻪﺷﻜﻪ ﻏﻫﻟﻪﻳﺪﻱ* *keshké gheléydi* (Oh, that he would come, or might come!), *ﻛﻪﺷﻜﻪ ﺑﻠﻪ ﺍﻳﺪﻡ ﺗﺮﻛﭽﻩ* *keshké turkché biléydım* (Oh, that I knew Turkish! or, Oh, that I had known Turkish!).

191. The characteristic sign of the optative, *ﺃ ﺍ*, is pronounced like *a* when the verb is composed of hard letters, and sometimes even it is replaced by an *élif*. Example, *ﺍﭼﺎﻟﻡ* instead of *ﺍﭼﻪﻟﻡ* *achalım* (let us open), *ﺍﻭﻻ* instead of *ﺍﻭﻟﻪ* *ola* (it may be). Sometimes even the *ﺃ* and *ﺍ* are omitted altogether. Example, *ﻛﻪﺳﻴﺪﻱ* *kesséydi* (that he might cut); *ﺍﭼﻴﺪﻡ* *achaydım* (that I might open), *ﺍﭼﻴﺪﻙ* *achaydik* (that we might open).

192. The *present or aorist of the conditional* states the condition on which some other action takes place or will take place. Example, *ﻛﻪﺳﻪ ﺑﻥ ﻏﻫﻟﻪﺳﻪ ﺑﻪﻥ ﻏﻫﻳﺪﻳﺮﻡ* *ghelsé ben ghiderim* (if he come, I shall go); *ﻫﺎﻭﺍ ﻛﻮﺯﻝ ﺍﻳﺴﻪ ﻛﺮﺭﻡ* *hawa kuzul issé ghézerim* (if the weather be fine, I shall take a walk). It is formed by adding *ﺱ ﺱ ﻥ ﺱ ﻡ* or *ﻝ ﻝ ﻝ* to the root of the verb.

193. The past conditional states the condition on which, if something had happened, some other action would have taken, or would take place still. It casts doubt on the performance of some condition in the past, present, or future. Example, *ﻛﻪﺳﻪ ﺑﻪﻥ ﻏﻫﻟﻪﺳﻪ ﻳﻴﺪﻱ ﻛﺮﺭ ﺍﻳﺪﻡ* *ghelséydi ghézér idim* (if he came, I would take a walk); *ﻳﺎﭘﺴﻴﺪﻱ ﺑﻥ ﺩﺧﻰ ﻳﺎﭘﺎﺭ ﺍﻳﺪﻡ* *yapsaydı ben dakhi yapar idim* (if he did it, I would do it also). The past and present conditional correspond to the present and past subjunctive in European languages. The preposition “if” is, so to speak, included in this mood, but it can and is often used together with it. Example, *ﺍﻛﺮ ﺯﻧﮕﻪﻥ ﺍﻭﻟﺴﻪ ﺍﻳﺪﻡ ﻛﺘﺎﺑﻠﺮ ﺍﻟﻲﺭ ﺍﻳﺪﻡ* *eyer zenghin olsaydim kitáblar álir idim* (if I were rich I would buy books). The conditional mood is often used for the optative; thus, *ﻛﻪﺳﻴﺪﻱ*

ghelséydi is the same as *gheléydi* (Oh, that he would come, or that he had come!) The past conditional is formed by adding *ایدک* *aydı* &c. to the third person singular of the present conditional.

The Number and Person of the Verb.

194. Verbs, like nouns, have two numbers, the singular and the plural.

They have three persons, which remain invariable, whatever may be the gender of the nominative.

The persons of each number are formed from the third person singular, to which certain endings are added.

The *first person singular* of *all tenses* is formed by adding *م* or *یم* to the third person singular. If the third person singular end with a *ی* or a *س*, the *ی* is always left out, and the *س* left out or retained at pleasure. Example, *یازار* *yazar* (he writes), *یازارم* *yazarım* (I write); *اتایور* *âtâyior* (he is throwing), *اتایورم* *âtâyiorım* (I am throwing); *یازدی* *yazdı* (he wrote), *یازدم* *yazdım* (I wrote); *اتار دی* *âtâr idi* (he used to throw, or would throw), *اتار ایدم* *âtâr idim* (I used to throw, or would throw); *اتسه* *âtsa* (if he throw), *اتسم* or *اتسم* *atsam* (if I throw).

195. In the *first person singular* of the optative, the *م* is sometimes preceded by a *ی*. Example, *کیده م* or *کیده یم* *ghidéyim* (that I go), *کله م* or *کله یم* *gheléyim* (that I come).

196. In the *first person singular* of the *indicative mood* of the *negative* or *impossible form* of a verb, the *ی* of the third person singular is generally omitted, but it is occasionally retained, and always so in the interrogative. Example, *یازمز* *yazmaz* (he does not write), *یازمام* *yazmam* (I do not write), or, more rarely, *یازمزم* *yazmazım* (I do not write), *یازمزمیم* *yazmazmıyım* (do I not write?); *سویلمز* *suwéyléméz* (he does not speak), *سویللم* *suwéylémem* or *سویلرم* *suwéylémazım* (I do not speak), *سویلرمیم* *suwéylémazmıyım* (do I not speak?).

197. The *second person singular* is formed by adding *سن* to the third person singular; but if the third person end with *دی* or *سه*, a surd *ل* (pronounced like *n*) is appended instead. In this case the *ی* is always left out, and the *س* can be omitted or retained. Example, *کیدر* *ghider* (he goes), *کیدرسن* *ghidersin* (thou goest); *کلیور* *ghelior* (he comes), *کلیورسن* *gheliorsin* (thou comest); *کیتدی* *ghitdi* (he went), *کیتدل* *ghitdin* (thou wentest); *کیتسه* *ghitsé* (if he go), *کیتسم* *ghitsém* (if I go), or *کیتسل* *ghitsen* (if thou go).

198. The *second person singular of the imperative* is an exception to this rule, for it consists simply of the root of the verb, without any addition. Example, *ياپمق yapmaq* (to do, to make), *ياپ yap* (do, make); *قاچمق káčmaq* (to run away), *قاچ káč* (run away).

199. There is another form of the imperative second person singular which is used to give greater force or emphasis to the command. It consists of the root of the verb with a surd ك *n* added to it. Example, *ياپك yapın* (do it, then); *قاچك káčın* (run away, then, or do run away); *يازك yazın* (do write).

200. If the root of the verb end in a vowel, *يك* is added instead of *ك* to form the emphatic imperative. Example, *باشلا bášla* (begin thou), *باشلايك bášlayın* (do thou begin).

201. The *first person plural* is obtained by adding *يز* or *ز* to the third person singular; but if the latter end in *دی* or *سه*, then *ق* or *ك* (according as it is a verb containing hard or soft letters) is employed, in which case the *ی* is always left out, and the *s* sometimes. Example, *چكر cheker* (he draws), *چكرز chekeriz* (we draw), *چكدی chekdi* (he drew), *چكدك chekdik* (we drew), *چكسه cheksé* (if he draw), *چكسك* or *چكسك cheksek* (if we draw).

202. In the present of the indicative of the negative and impossible forms the general rule is occasionally followed for forming the first person plural, and it is always in the interrogative; but in general the *ز* of the third person singular is omitted, and the *يز* then added. Example, *يازمز yazmaz* (he does not write), *يازميز yazmayiz* (we do not write), instead of *يازمرايز yazmaziz*, rarely used; *يازمزميز yazmazmiyiz* (do we not write?); *كسهمز kessémaz* (he cannot cut), *كسهميز kesséméyiz* (we cannot cut), *كسهمزميز kessémazmiyiz* (cannot we cut?).

203. The *first person plural of the imperative* is exceptional. It is formed by adding a *s* (pronounced *a* or *é* according as the preceding letters are hard or soft) to the root of the verb, if that end in a consonant, and also the syllable *لم*; but if the root of the verb end with a vowel sound then a *ی* is put before the *s*. Example, *كل ghel* (come), *كلهلم ghelélím* (let us come); *چق chik* (go out), *چقدهلم chikálím* (let us go out); *چالش chálış* (work, study), *چالشهلم chálışhálím* (let us work, study); *باشلا bášla* (begin), *باشلايهلم bášlayalím* (let us begin); *سويله suweylé* (speak, talk), *سويلهلم suweyléyélím* (let us speak, talk).

204. In the *present of the optative* the vowel و is sometimes prefixed to the *j* of the first person plural. Example, اولارز *olayız* (that we may be); قیلارز *kilâyız* (that we may make).

205. The *second person plural* is formed by adding سنکر *seniz* to the third person singular; but if that end in دی or سه, کز is used instead, in which case ی and ı can be omitted. Example, چقار *chikar* (he goes out), چقارسنکر *chikârsiniz* (you go out), چقه *chika* (that he may go out), چقهسنکر *chika-siniz* (that you may go out), چقدی *chikdi* (he went out), چقدنکر *chikdiniz* (you went out).

206. The *second person plural* of the imperative is irregular, for it is formed by adding کز to the root of the verb, or یکر if the root end in a vowel sound. Example, یاپ *yap* (make thou), یاپنکر *yapiniz* (make you); باشلا *bâshla* (begin thou), باشلائنکر *bâshlayınız* (begin you).

207. The *third person plural* is always formed by adding لر to the third person singular. Example, چقار *chikâr* (he goes out), چقارلر *chikârlar* (they go out), چقدی *chikdi* (he went out), چقدیلر *chikdilar* (they went out); ایتدی *etdi* (he did), ایتدیلر *etdiler* (they did); چقسه *chiksa* (if he go out), چقسه‌لر *chiksalar* (if they go out), چقسون *chiksın* (let him go out), چقسونلر *chiksınlar* (let them go out).

208. The syllable لر in the compound tenses may either precede or follow the termination دی or یدی. Example, سوردی *severdi* (he loved), سورلاییدی *severler idi* or سورلاییدیلر *sever idiler* (they loved).

EXERCISE V.

I will make him write. He writes. I wrote. You wrote. I walk (یوریمک *yurumek*). I shall walk. You walked. I must walk. I ought to have walked. If you walk you will be (اوله جفسنکر *olajaksiniz*) tired (یورغون *yorghoun*). If you walked. Open the window (پنجره *penjêrê*). I have opened it. Begin thou. Begin you. I have begun. Run (قوشمق *koshmak*) thou. Run you. Let him run. I must run. You must run. He ought to have run. If he run. If you run. If they ran. It is (در *dir*) necessary (کرت *gherek*) that they run. I would run. We shall see (کورشمک *ghieurushmek*) one another again. We saw one another. Make him read (اوقوتماق *okoutmak*) his lesson (درس *derss*). I made him read. He ought to read every day. Hold your tongue.* I will hold my

* To hold one's tongue in Turkish is صومماق *soussmak*.

tongue. He ought to have held his tongue. Ask (صورتی *sormak*) what o'clock (ساعت قاچ در *saat kach dir*) it is. I have asked. I had asked. If you ask him, he will tell you. If you asked me, I would tell you. If you study, you will learn. Where is your brother. He* has gone out. When will he come back (کیرو *ghéri*). He will come at five o'clock. Tell him I came. I will tell him. I will wait (بکله مک *beklémek*) an hour. Wait. If you wait. I have waited in vain (بیهودد *bihoudé*). Come to-morrow (یارین *yarín*). I cannot come. I cannot wait. You ought to wait. I cannot see. I must read. Sit down. Make him sit down. I will make him sit down. Let them sit down. Let him get up (کالتقمق *kálkmak*). Get up. At what o'clock do you get up. I rose this morning at six o'clock. You must rise to-morrow at five. Go to bed (یاتمق *yatmak*) early. If you go to bed early you will get up early. He has gone to bed. Oh, that I knew Turkish! Let us go. Let us run. We have run. If we study, we shall learn. I wish (ایستمک *isstémek*) to study. He wanted (ایستمک *isstémek*) to walk. If he wishes, let him walk. The Pasha has come (they say). If you wish, we will go out. You heard the news (خبر *khúbr*) yesterday. I heard it last (کچین *ghechen*) week (هفته *hafta*). I ought to have heard it also. If the post arrive to-day let me know (بلدیرمک *bildirmek*). If the post had arrived I should know it. It will come next (کله جک *gheléjek*) week. The man who brought† the news is dead (اولمک *eulmek*, to die). The man who wrote the letter is alive (صاغ *sagh*). Who knows? I saw him yesterday. He introduced (گورشدرمک *ghicurushdurmek*) me to his friend. He can speak English very well. You can speak to him. Let us talk (کونوشمک *konoushmak*) Turkish every day. You speak very well. I can write it better.

The Participles.

209. A participle, as its name implies, partakes both of the nature of a verb and an adjective, and in Turkish it is sometimes used as a noun, in which case it is declinable and can take affixes.

210. There are *five active participles* in Turkish, the *present*, the *aorist*, the *past*, the *perfect*, and the *future*, and two *passive*, the *aorist* and the *future*.

211. The *present active participle* is formed by adding ان or ن *en* to the root of the verb, according as that consists of hard or soft letters. If

* The personal pronouns are generally omitted in Turkish, except when the meaning would not be clear without them.

† See 156.

the root of the verb end in a vowel sound, *یان* or *ین* is added instead of *ان* or *ن*. Example, *یازان آدم* *yazan âdâm* (the writing man, or the man who writes, wrote, or will write); *سون قاری* *seven kârî* (the loving woman, or the woman who loves, loved, or will love); *اوقویان چوجق* *okouyan chojouk* (the child who reads, read, or will read); *سویلین قیز* *suwéyléyen kîz* (the girl who speaks, spoke, or will speak).

212. If the root of the verb end in *ت*, that letter changes into *د* to form this participle. Example, *کیدن* *ghiden* (who goes), from *کتمک* *ghitmek* (to go); *ایدن* *eden* (who does), from *ایتمک* *etmek* (to do).

213. With causal verbs ending in *ت*, the *ت* can be retained or a *د* substituted for it at pleasure. Example, *چاغرتمق* *chaghirtmak* (to cause to call), *چاغرتان* *chaghirtân* or *چاغردان* *chaghirdân* (causing to call, who causes to call).

214. This participle is applicable either for the present, past, or future. Example, *ادم گلان* *ghelan âdâm* means either “the coming man, the man who comes, the man who came, or the man who will come.”

215. It can be used as a noun, and can then be declined as such. Example, *یازانلر* *yazanlar* (writers, or those who write), *اوقویانلر* *okouyanlar* (readers, or those who read). This participle thus replaces the relative pronoun with a verb in European languages.*

216. The *aorist active participle* is very similar in its meaning to the preceding, but it indicates that the action is habitual, whereas the present active participle merely asserts that the action is performed only once, or just at present. It is formed by adding *ر* to the root of the verb, and inserting a vowel between them, which varies according to the laws of euphony, or, in other words, it is the same as the third person singular of the aorist of the indicative. What vowel sound must be given can only be learnt by practice, or the use of a good dictionary which gives the aorist participle with every infinitive. Example, *چیچکلر دکر ادم* *chichekler dikér âdâm* (the flower-planting man, or the man who plants flowers (habitually), or will plant flowers); *کولر قاری* *ghiulér kari* (the laughing woman, or the woman who laughs); *باشنی کسدرمکدن اجتناب ایدر بر ادم دکلم* *bâshını kessdirmekden ijtınab edér bir âdâm déilim* (I am not a man who avcids having his head cut off); *هر نوع حوادثدن بحث ایدر غزته در* *her nev-i*

* See 156.

hewadisslen bahss edér ghazeta dir (it is a newspaper *treating* (or *which treats*) of every kind of news).

217. This participle is generally used as an adjective, but can be employed as a noun.

218. With negative verbs or those signifying impossibility, this participle is formed by putting *ماز* or *مز* after the root of the verb, according as that contains hard or soft letters. Example, *یازماز yazmaz* (not writing, who does not write, or will not write); *کلمز ghelmez* (not coming, who does not come, or will not come); *کورمز ghieurmez* (not seeing, who does not see, or will not see). Thus it always corresponds to the third person singular of the aorist of the indicative.

219. Most verbs ending in *ت* change that letter into *د* to make this participle. Example, *کیتmek ghitmek* (to go), *کیدر ghider* (going, who goes, or who will go).

220. The *past active participle* is formed by adding *مش* (pronounced *mish, mish, mush, or moush*, according to the letters preceding it) to the root of the verb. Example, *اوقومش okoumoush* (who has read), *اوقومش ادم okoumoush ádám* (a man who has read, i.e., a learned man), *قیرلمش kırılmish bir finjan** (a broken cup, or a cup that has been broken).

221. In European languages the past participle and the passive participle are alike, but in Turkish the passive participle is expressed by the active participle of the passive form of the verb. Example, *یازمish yazmish* (who has written), *یازلمش yazılmish* (which has been written).

222. This participle is almost always used as an adjective.

223. The *perfect active participle* consists of *دق* or *دک* added to the root of the verb. Example, *بأقدق búkdík* (who has looked). This form is but little used.

224. The *future active participle* is formed by adding *جق* or *جک* to the root of the verb; that is to say, it corresponds exactly to the third person singular of the future indicative. Example, *كله جك gheléjek hafta* (the week which will come, i.e. next week).

225. When the active participles are employed as adjectives, they always refer to the noun which is the subject of the verb to which they belong. Example, *یازلمش مکتوب yazilmish mektoup* (the letter which has

* Commonly pronounced *filjan*.

been written); *قوشان ادم* *koshan âdâm* (the running man, or the man who runs, ran, or will run); *کورمدك ادم* *ghieurmadiik âdâm* (the man who has not seen); *چقه جق قارى* *chikâjak kârî* (the woman who will come out).

226. The *aorist passive participle* is formed exactly the same as the *perfect active participle*, and is generally confounded with it, although perfectly distinct. Example, *باقدق* *bâkdîk* (who is or has been looked at), *كسدك* *kessdek* (which is cut). Example, *اوقودىغم كتاب* *okoudoughoum kitâb* (the book which has been read by me, or which I read); *كسديك ات* *kessdiyi et* (the meat which has been cut by thee).

227. The noun which a Turkish passive participle qualifies when it is used as an adjective, or for which it stands when it is used as a noun, is the direct or indirect object of the verb of which the participle is a part, *if that verb be transitive*, and therefore there must be a doer. This doer of the action which the participle expresses is indicated by the pronominal affixes or the genitive* case of the noun which is the nominative of the verb of which it forms part. Example, *يازديغم كتاب* *yazdighim kitâb* (the book which I wrote); *بكا ويرديكى چيچك* *bana vërdighi chichek* (the flower which he gave to me); *سويله ديكى طوغرى در* *suwëylëdiyi doghrou dour* (what he says is true); *قرداشكرك يازدينى كتاب* *karndushinizin yazdighi kitâb* (the book which your brother wrote); *ات كسديكى بيجاق* *et kessdiyi biçâk* (the knife with which he cut the meat).

228. If the verb from which the passive participle is formed be either neuter or passive, then the noun which it qualifies, or for which it stands, when used substantively, is the indirect object of the verb. The nominative of the verb in this case also is indicated in the same way by the pronominal affixes, or the genitive of the noun which is the nominative of the verb. Example, *كلديكى سبب بو در* *gheldiyi sebeb bou dour* (the reason for which he came is this); *استانبوله گيتديغم سنه* *Istanbola ghitdiyim senë* (the year in which I went to Constantinople); *قتل اولنديغى محل* *kâtl oloundoughou mahal* (the place where he was killed); *سزه راست كلديكم كون* *sizë rasst gheldiyim ghiun* (the day on which I met you); *استانبولك فتح اولنديغى سنه* *Isstanboloun feth oloundoughou senë* (the year in which Constantinople was conquered).

* The noun is generally, but not always, put in the genitive. Thus you can say, *باباكرت يازديغى مکتوب* *bâbâkiz yazdighi mektoub* or *باباكرت يازديغى مکتوب* *bâbâkizîn yazdighi mektoub*, but the meaning of the latter is more unmistakable.

229. The *future passive participle* has the same form as the future active participle. Example, باقه جق *bákajak* (who will be looked at); الـجـنـمـ پارـه *álajaghim para* (the money which will be received by me, or which I shall receive).

EXERCISE VI.

I received letters by the mail (پوستـه *posta*) which came* yesterday. Eat the bread which you have cut. I have bought the horses which your father sold (صاتمـ *sátmak*). He has sold the houses your brother gave him. I heard that he died. The town I lived (اوطورمـ *otourmak*) in. The town where I shall live. The man who wrote this book is alive. He is a very learned man (a man who has read). What I have heard is this. You know what I have done. This is the picture I spoke of. The merchant who sends goods (امتـه *emtia*) to foreign (اجنبیه *cjnebiyé*) countries (ممالک *memalik*). The gardener who plants flowers. The flowers which are being planted in the Emperor's (پادشاه *padishah*) garden (باغچه *bághché*) are very beautiful. The year in which I was born. The place where he died. The houses which are being pulled down (یقلمـ *yiklímak*). He is a man who has seen a thousand troubles (بلا *bilá*). He is a man who has done† a great deal of work. I know what you want. I ate the fruit (یدش *yémish*) your father sent. The year in which Constantinople was conquered (اولنمـ *olounmak* فتح *feth*).

The Gerunds.

230. There are seven gerunds in Turkish.

231. The *first gerund* is characterised by the termination بـ *ip, eup, or oup* added to the root of the verb, or یـ *yip, yeup, or youp* if the root of the verb end with a vowel. Example, سـوـبـ *sevîp* (loving), اوکـوـیـوـبـ *okouyoup* (reading), سوـرـوـبـ *sorouup* (asking).

232. If the root of the verb end with a تـ that letter changes into و before بـ. Example, ارادوبـ *âradîp*, from اراتمـ *âratmak* (to cause to seek).

233. This gerund is equivalent to a verb followed by the conjunction "and," and always indicates that a sentence is finished or one member of it. Example, باقوب کتدی *bakîp ghîtdî* (looking he went, i.e., he looked and (then) went away); عجله ایدوب وقتله کلدی *ajelê edîp wâkîlîlê gheldî* (making haste he arrived in time, i.e., he made haste and arrived in time);

* See 156 and 211.

† Say "seen."

مازدم اوقويوب يازارم *okouyoup yazarım* (reading I write, i.e., I read and write);
 ايشم اوقويوب يازمقدرم *ishim okouyoup yazmak dır* (my work is reading to
 write, i.e., to read and write).

234. The *second gerund* is formed by adding *درق* or *درک* to the root of the verb, but if that end in a vowel then a *ی* must be introduced. Example, *کلرک* *ghelerek* (coming, while-coming), *باشلايهرق* *bâshlayarak* (beginning, while beginning). It is used to express a subordinate action which takes place at the same time as that stated by the verb it accompanies. Example, *اغلایهرق قاجدی* *âghlayarak kâchdi* (he ran away crying). It is used also in the same way as the first gerund to prevent the too frequent repetition of the latter.

235. The *third gerund* is formed by putting the termination *یجق* or *یجک* to the root of the verb; but if the latter end with a vowel then a *ی* must be introduced between them. It corresponds to "as soon as," or "on." Example, *بوی خبری الیجق کتدی* *bou khâbrî âlijak ghitdi* (as soon as he received this news he went away); *مکتوبم واصل اولیجق* *mektoupoum vassil oloujak* (as soon as my letter arrives, or on my letter arriving); *باتیجق طانیدی* *bâkijak tânıdı* (as soon as he looked he recognised him).

236. The *fourth gerund* is formed by adding *نجه* to the root of the verb, or *یئجه* if the root of the verb end with a vowel. It sometimes has the same meaning as the third gerund, that is to say, it corresponds to "as soon as," or "on," but when it is negative it signifies "until." Example, *اولنجه* *mektoupoum vassil olounja* (on my letter arriving, or as soon as my letter arrives); *بن کلمیئجه کتمه* *ben ghilméyinje ghitmé* (do not go till I come); *او کتمیئجه بکلرم* *o ghitméyinje beklerim* (I will wait until he goes); *بابام یازمیئجه بوراده قالورم* *bâbâm yazmayınja bourada kâlirim* (I shall remain here until my father writes).

237. The *fifth gerund* consists of *س* added to the root of the verb, but if the root of the verb end with a vowel, then *یه* must be used instead of *س* or, in other words, it is precisely the same as the third person singular of the present optative. It generally indicates the repetition of an action by means of which another action is performed which is expressed by the verb it precedes. It is generally repeated twice. Example, *قوشه قوشه کلدک* *kosha kosha gheldik* (we have come running, or by running and running), *اوقویه اوقویه اوکرندم* *okouya okouya eughrendim* (I learnt it by reading it again and again).

238. The *sixth gerund* is formed by adding *ین* *in* to the infinitive. If

the verb end in *عق*, then the *ق* is changed into a *غ*, and, if it end in *مك*, then the *ك* is pronounced like *y*. It expresses an action by reason of which another act occurs, stated by the verb which it precedes. Example, دوستم یازمغین کدم *dostoum yazmaghīn ghītdim* (I went owing to my friend having written.)*

239. The *seventh gerund* is formed by adding *لو* *lou, lu*, or *لی* *li* or *lī*, to the third person singular of the present of the indicative. It indicates the length of time since which another action expressed by the verb with which it is connected in the same sentence has taken place, and thus corresponds to "since." Example, سن لوندراه کله لی *sen Londraya ghelēli kach* *sené dir* (how many years is it since you came to London?) او کله لی *o ghelēli* (since he has come); چاچ کوندر یازدلی دوستک *dostoun yazēli kach ghiun dir* (how many days is it since thy friend wrote?) استانبول فتح اولنه لی درت *Istanbul feth olounālī deurt yuz sené dir* (it is four hundred years since Constantinople was conquered). *denbēri*, which also means "since," is sometimes added to this termination *لی*. Example, او کیده لی *o ghidēli denbēri chālīshīyōroum* (I have been working since he has gone).

Gerund-like Expressions.

240. Besides the above gerunds there are several gerund-like expressions. These expressions are formed with the infinitive or a participle, and certain prepositions or post-positions.

241. The preposition *له* *lé* put after the infinitive forms a kind of gerund which indicates the reason for which some other action is performed. In this case the final *ق* must be changed into *غ*, and the *ك* pronounced like *y*. Example, سومیگیله *sevméyilē* (by reason of loving, on account of loving); اورمغیله *wourmaghīlē* (by reason of striking, or on account of striking).

242. The post-position *دن* appended to the perfect participle ending in *دق* or *دك*, or rather to the verbal noun of the same form, also gives a kind of gerund, indicating the reason why some other action is preformed. The doer of the first action is indicated by the pronominal affixes. Example, کتابی المدیغندن کوندره مدم *kitābi ālmađighīndan ghiunderēmađīm* (owing to his not having bought the book, I could not send it); سویله مدیککردن بلمدم *suwēylēmediyīnizden bilmēdim* (owing to you not telling me, I did not

* i.e., I was able or obliged to go, owing to my friend having written.

know); *ishitmediyinden jawab vermedi* (owing to his not having heard he did not answer).

243. By adding *jé* جه instead of *دن* to the same participle or verbal noun ending in *دك* or *دق*, another kind of gerund is made which corresponds to “in proportion as,” “the more.” Example, *châlishdikjé ilêrilersiniz* (you will progress in proportion as you study, or the more you study the more you will progress). In its negative form it expresses “until.” Example, *o sormadikja ben suwéylémem* (I shall not tell him until he asks).

244. Another expression is formed by adding *دە* *da* or *dé* to this same participle or verbal noun, which indicates when an action is performed. Example, *musafirler gheldikdé yémek yédik* (when the guests arrived we dined; or, the guests having arrived, we dined; or, on the guests arriving we dined); *yaz gheldikdé* (on summer coming, or, when summer comes).

245. Such English expressions as “before coming,” “before going,” &c., consisting of “before” with a participle, are rendered in Turkish by the verbal noun ending in *مە* *mé* followed by *دن*, and the word *اول* *evvel* or *مقدم* *moukâddem*. Example, *yazmadan evvel* (before writing). The *s* is often omitted. Example, *ghelméden moukâddem* (before coming).

246. The same thing is expressed by putting *دن* and *اول* or *مقدم* after the third person singular of the aorist indicative, negative form. Example, *yazmazdan evvel* (before writing), *okumazdan evvel* (before reading).

247. “After,” with a participle, is rendered in Turkish by the ablative of the participle or verbal noun ending in *دق* or *دك*, followed by the word *سوره* *sora* (after). Example, *yazdikdan sora okoudouk* (after having written, we wrote); *sevdikden sora* (after having loved). The person who performs the action can be indicated by the pronominal affixes. Example, *para âldighîñizdan sora* (after your having received the money, or, after you have received the money); *Turkhé tahsil etdiyinden sora* (after his acquiring Turkish, or, after he had acquired Turkish).

248. Some one being just about to perform some action is expressed by the future active participle ending in *جق* or *جك* followed by *ايكن* (being). Example, *yazajak iken* (while just about to write). This form

of the verb sometimes indicates a duty. Example, قوڪشه جق ايڪن يازيور *konoushajak iken yaziyor* (he writes while he ought to talk, or should talk).

249. "While," accompanied by a participle in English, is rendered in Turkish by the active aorist participle ending in ر followed by ايڪن *iken*. Example, سز سويلرسكنر * بن اوتور كن *ben okour ken siz suweylersiniz* (you talk while I am reading).

250. By putting ايڪن after the past active participle ending in مش another gerund-like form is obtained which expresses "while being in the state of one who has done some action." It corresponds to the English expression, "having done so-and-so." Example, گلمش ايڪن *ghelmish iken* (having come), بن سزه سويلمشيڪن اونوتدكر *ben sizé suweylémish iken ounout-dounouz* (I having told you, you forgot—nevertheless).

EXERCISE VII.

I read and† write. He came and went. He mounted his horse and went into the country (كوي *keuy*).‡ The man mounted a tree and began to cut the branch (دال *dal*) on which he sat. One day while walking I met a friend and brought him to my house. The woman coming home and knocking at the door, on her husband coming to the door and saying, "what do you want?" she flew into a passion. Having received your letter, I immediately wrote an answer. Do not go until I come. He came laughing. He laughed and laughed till he cried (laughing and laughing, he cried). As soon as I saw him, I was astonished (شاشمق *shashmak*). As soon as my letter arrives, send me a telegram (تلغرافنامه *télégrafname*). You cannot start until you receive the money. I fell (اولمق *olmak*) ill, owing to my father dying. How long is it since you came to Constantinople? How many years is it since Constantinople was taken by the Turks? My servant having acted (ايتمك *etmek* حركت *haréket*) very badly, I dismissed (ساومق *savmak*) him. The streets (صواق *sokák*) being very muddy (چامورلي *chamourli*), I cannot walk. Before my coming, you used to talk. Before his coming. While speaking. He talked when he ought to have studied. I having told you so often, still you forget. On your seeing him, he ran away (كآچمق *káchmak*). The more he studies, the more progress he makes. I am comfortable since he has gone.

ڪن *ken* is used sometimes for ايڪن *iken*.

† See 233.

‡ See 228.

Verbal Nouns.

251. Three simple verbal nouns can be formed from every Turkish verb.

252. The first is formed by adding the termination *ma* or *mé* to the root of the verb, and may be called the present verbal noun. It expresses in a general way the action indicated by the verb from which it comes. The *s* can be dropped or retained according to the requirements of euphony. Example, *yazma* (the action of writing, or writing), *okuma* (the action of reading, or reading), *yazmanız* (your writing), *sevmesi* (*sevméssi* (his loving), *sevmeleri* (their loving).

253. Another verbal noun is formed by adding *دق* or *دك* to the root of the verb, that is to say, it corresponds in form to the perfect active participle and the aorist passive participle. It may be called, as it expresses an action performed in the past, the perfect verbal noun. Being a noun it can be declined and take the pronominal affixes, and when it does this it changes *ق* into *غ* and *ك* is pronounced *y*. Example, *bâkdik* (the action of having looked), *bâkdighi* (his having looked); *yazdighım* (my having written), *gheldiyimi bildiniz* (you knew that I had come—my having come), *suweylédियini annadım* (I understood what he said), *turkjé eurendiyini bilmédim* (I did not know that he learnt Turkish or his having learnt Turkish).

254. Another verbal noun, which may be called the future verbal noun as it refers to future time, has the same form as the future active participle, that is to say, it consists of *دجق* or *دجك* added to the root of the verb. It states an action which will take place at some future time. Example, *gheléjéyim* (the action of my coming—in future), *gheléjéyini bilirmisiniz* (do you know that he will come—his coming in future); *para veréjéyini zan etdim* (I thought he would pay; literally, I thought he *will* pay).

EXERCISE VIII.

My father's dying caused me to fall ill. I did not know that he was ill. I have expected that he would die* for a long time. His coming to Constantinople

* *چوق وقتدن برو* *chok vakitdanbéri*.

was the cause of his illness. My writing is useless (فائدہسز *faïdésiz*). You thought he would get better. Did you hear what I said? I did not hear what you said. Do not pay attention to what he says, but pay attention to what your father says. He did what I wanted (استمک *isstémek*). I hope he will come. Read what I have written. What they have written is incorrect (یاکلش *yanîsh*). What he says is true (طوغری *doghrou*). What you wish is impossible (غیر ممکن *ghāiri mumkin*). Our walking in the garden is forbidden (یساتق *yassâk*). I did not know that he went to Bagdad (بغداد *baghdad*). What you have seen is very strange (عجائب *ajâib*). His loving his country is very proper. Having received your letter I read what you wrote.

The Dubitative Form of the Verb.

255. Every tense of the indicative and necessitative moods can be made dubitative by simply putting *مش* or *ایمش* after the tenses which do not end in *دی* or *ایدی*; and those tenses (except the perfect of the indicative) which end with that syllable are made dubitative by *مش* or *ایمش* being put before the *دی* or *ایدی*. Subjoined are some examples.

Indicative Mood.

Present Tense.

یازیور ایش *yaziyor imîsh*, I think, or I have heard, that he writes.

Imperfect.

یازیور مش ایدی *yaziyor mîsh idi*, I think, or I have heard, that he wrote, or was writing.

Perfect.

یازمش *yazmîsh*, I think, or I have heard, that he wrote, or has written.

Pluperfect.

یازمش ایدی *yazmîsh idi*, I think, or I have heard, that he had written.

Necessitative.

یازملو ایش *yazmêlî imîsh*, I think, or I have heard, that he must or ought to write.

EXERCISE IX.

Has the Pasha (پاشا *pasha*) come (کلدیمی *gheldimim*)? He has come, I think. He has given some orders (امر *emr*), I believe. They say he has brought some

books. Yes, he has brought some books. I have heard that you were writing. Has your salary (ایلق *ailik*) come? I believe it has come. Yes, it has come. He has received (المتق *almak*) his salary, I have heard. I think he ought to receive it. I believe he will come. Did he understand (اکلادیمی *annadimmi*) what I said? He understood, I think. Yes, he understood very well. I believe that he had started (قالتمق *kalkmak*). On hearing that his father had died, he fell ill, I think. Yes, he fell ill.

The Three Complex Conjugations of the Verb.

256. The conjugation of a Turkish verb has been given at 178; but besides the simple tenses there given, and which are those generally in use, there are three sets of complex tenses, formed by adding the aorist past and future participles to the various tenses of the verb اولمق *olmak* (to be, or to become).

First Complex Conjugation.

The first complex conjugation is formed by putting the various tenses of اولمق after the aorist participle.

Present.

یازار اولیور *yazar oliyor*,* he writes, or he is or becomes one who writes habitually.

Imperfect.

یازار اولیوردی *yazar oliyordi*,† he was writing, or was becoming one who writes habitually.

Aorist.

یازار اولور *yazar olour*, he writes, or will write, or he will become one who writes.

Perfect.

یازار اولدی *yazar oldou*, he wrote, or he became one who writes habitually.

&c. &c. &c.

Second Complex Conjugation.

257. The second complex conjugation is formed by putting the various tenses of اولمق after the past participle ending in -miş. Example:—

* Also pronounced *oluyor*.

† Also pronounced *oluyordou*.

Second Complex Conjugation.

Present.

یازمیش اولیور *yazmish oliyor*, he has written, or he is, or is becoming, one who has written.

Imperfect.

یازمیش اولیور ایدی *yazmish oliyor idi*, he had written, or he was becoming one who had written.

Aorist.

یازمیش اولور *yazmish olour*, he will have written, or he will become one who has written.

&c. &c. &c.

258. The third complex conjugation is formed by putting the various tenses of اولمق after the future active participle. Example :—

Third Complex Conjugation.

Present.

یازاجق اولیور *yazajak oliyor*, he is about to write, or he becomes one who will write.

Past.

یازاجق اولیور ایدی *yazajak oliyor idi*, he was about to write, or he was becoming one who would write, or should write.

Aorist.

یازاجق اولور *yazajak olour*, he will be one who will write.

Perfect.

یازاجق اولدی *yazajak oldou*, he was about to write, or he became one who will write, or ought to write.

&c. &c. &c.

259. The distinction between the simple conjugation of the verb and the first complex conjugation being very trifling, the latter is not much used, but the two other complex conjugations are employed considerably. These three complex conjugations consisting simply of the various tenses of the verb "to be" put after the three participles, I have only given examples, instead of the complete conjugations through all the moods and tenses.

Conjugation of a Passive Verb.

260. As a general rule, a verb is made passive by inserting *ل* after its root, and it is then conjugated exactly as the active verb. Example :—

سولمك *sevilmek*, to be loved.

Indicative.

Present.

Singular.

سوليورم *seviliyorum*, I am loved
 سوليورسن *seviliyorsin*, thou art loved
 سوليور *seviliyor*, he, she, or it is loved

Plural.

سوليوروز *seviliyoruz*, we are loved
 سوليورسينز *seviliyorsunuz*, you are loved
 سوليورلر *seviliyorlar*, they are loved

Imperfect.

سوليورايدم *seviliyordim*, I was loved
 سوليورايدن *seviliyordin*, thou wast loved
 سوليورايدى *seviliyordi*, he, she, or it was loved

سوليورايدك *seviliyordik*, we were loved
 سوليورايدكنز *seviliyordiniz*, you were loved
 سوليورلرايدى *seviliyorlaridi*, they were loved

Aorist.

سولورم *sevilirim*, I am loved (habitually), I shall be loved
 سولورسن *sevilirsin*, thou art loved, thou wilt be loved
 سولور *sevilir*, he is loved, or he will be loved

سولوروز *seviliriz*, we are loved, or shall be loved
 سولورسينز *sevilirsiniz*, you are loved, or will be loved
 سولورلر *sevilirler*, they are loved, or will be loved

Past.

سولورايدم *sevilirdim*, I was loved, I would be loved
 سولورايدن *sevilirdin*, thou wast loved, or would be loved
 سولورايدى *sevilirdi*, he was loved, or would be loved

سولورايدك *sevilirdik*, we were loved, or would be loved
 سولورايدكنز *sevilirdiniz*, you were loved, or would be loved
 سولورلرايدى *sevilirler idi*, they were loved, or would be loved

Perfect.

Singular.	Plural.
سولدم <i>sevildim</i> , I was loved, or I have been loved	سولدك <i>sevildik</i> , we were loved, or we have been loved
سولدك <i>sevildin</i> , thou wast loved, or thou hast been loved	سولدكز <i>sevildiniz</i> , you were loved, or you have been loved
سولدى <i>sevildi</i> , he was loved, or he has been loved	سولدىلر <i>sevildiler</i> , they were loved, or they have been loved

Pluperfect.

سولدم ايدى <i>sevildim idi</i> , I had been loved	سولدك ايدى <i>sevildik idi</i> , we had been loved
سولدك ايدى <i>sevildin idi</i> , thou hadst been loved	سولدكز ايدى <i>sevildiniz idi</i> , you had been loved
سولدى ايدى <i>sevildi idi</i> , he had been loved	سولدىلر ايدى <i>sevildiler idi</i> , they had been loved

Future.

سوله جكم <i>seviléjéyim</i> , I shall be loved	سوله جكز <i>seviléjéyiz</i> , we shall be loved
سوله جكسن <i>seviléjeksın</i> , thou wilt be loved	سوله جكسنز <i>seviléjeksınız</i> , you will be loved
سوله جك <i>seviléjek</i> , he will be loved	سوله جكلر <i>seviléjekler</i> , they will be loved

Future Past.

سوله جك ايدم <i>seviléjek idim</i> , I was about to be loved	سوله جك ايدك <i>seviléjek idik</i> , we were about to be loved
سوله جك ايدك <i>seviléjek idin</i> , thou wast about to be loved	سوله جك ايدكز <i>seviléjek idiniz</i> , you were about to be loved
سوله جك ايدى <i>seviléjek idi</i> , he was about to be loved	سوله جكلر ايدى <i>seviléjekler idi</i> , they were about to be loved

Necessitative.

Present.

سولمولىم <i>sevimeliyim</i> , I must or ought to be loved	سولمولىز <i>sevimeliyiz</i> , we must or ought to be loved
سولمولىسن <i>sevimelisin</i> , thou must or ought to be loved	سولمولىسنز <i>sevimelisiniz</i> , you must or ought to be loved
سولمولى <i>sevimelli</i> , he must or ought to be loved	سولمولىلر <i>sevimelliler</i> , they must or ought to be loved

*Perfect.**Singular.*

سولملوایدیم *sevilmléliyidim*, I ought to
have been loved, or must
have been loved

سولملوایدیک *sevilmléliyidin*, thou oughtest
to have been loved, or
must have been loved

سولملوایدی *sevilmléliyidi*, he ought to
have been loved, or must
have been loved

Plural.

سولملوایدیک *sevilmléliyidik*, we ought to
have been loved, or must
have been loved

سولملوایدیکیز *sevilmléliyidiniz*, you ought
to have been loved, or
must have been loved

سولملوایدیلر *sevilmléliyidiler*, they ought
to have been loved, or
must have been loved

*Optative.**Present.*

سولهیم *seviléyim*, } that I may be loved
or سولهیم *sevilem*,

سولهسن *sevilésin*, that thou mayest be
loved

سوله *sevilé*, that he may be loved

سولهیز *seviléyiz*, that we may be loved

سولهسکیز *sevilésiniz*, that you may be
loved

سولهلر *seviléler*, that they may be loved

Perfect.

سولیدیم *seviléydim*, that I might be
loved, or might have been
loved

سولیدیک *seviléydin*, that thou mightest
be loved, or mightest have
been loved

سولیدی *seviléydi*, that he might be
loved, or might have been
loved

سولیدیک *seviléydik*, that we might be
loved, or might have been
loved

سولیدیکیز *seviléydiniz*, that you might be
loved, or might have been
loved

سولیدیلر *seviléydiler*, that they might be
loved, or might have been
loved

*Conditional.**Aorist.*

سولسم *sevilsém*, if I be loved
سولسهن *sevilsén*, if thou be loved
سولسه *sevilsé*, if he be loved

سولسک *sevilsék*, if we be loved
سولسکیز *sevilséniz*, if you be loved
سولسهلر *sevilséler*, if they be loved

Perfect.

Singular.	Plural.
سولسيدم <i>sevilseydim</i> , if I were loved, or if I had been loved	سولسيدك <i>sevilseydik</i> , if we were loved, or had been loved
سولسيدك <i>sevilseydin</i> , if thou wert loved, or if thou hadst been loved	سولسيدكر <i>sevilseydiniz</i> , if you were loved, or had been loved
سولسيدى <i>sevilseydi</i> , if he were loved, or had been loved	سولسيدلر <i>sevilseydiler</i> , if they were loved, or had been loved

Imperative.

سول <i>sevil</i> or } be thou loved	سولهلم <i>sevilélim</i> , let us be loved
سولك <i>sevilin</i> , }	سولكنز <i>seviliniz</i> , be you loved
سولسون <i>sevilsin</i> , let him be loved	سولسونلر <i>sevilsinler</i> , let them be loved

Participles.

ACTIVE.

Present.

سولان *sevilan*, being loved ; who or which is loved, was loved, or will be loved.

Aorist.

سولور *sevilir*, being loved ; who or which is loved, or will be loved.

Past.

سولميش *sevimish*, who or which has been loved.

Perfect.

سولدك *sevildik*, who or which has been loved.

Future.

سولهجك *sevilçjek*, who or which will be loved.

PASSIVE.

Aorist.

سولدك *sevildik*, by, with, in, or to which one has been loved.

Future.

سولهجك *sevilçjek*, by, with, in, or to which one will be loved.

Verbal Nouns.

- سولمه *sevilme*, the action of being loved
 سولدك *sevildik*, the action of having been loved
 سوله جك *sevilējik*, the action of being about to be loved.

Gerunds.

- سولوب *sevilip*, being loved or having been loved
 سوله رك *sevilerek*, being loved
 سوليجك *sevilijek*, on being loved
 سوليجه *sevilinjé*, „
 سوله سوله *sevilé sevilé*, by dint of being loved
 سولمكين *sevilmeğin*, by reason of being loved, having been loved
 سوله لو *seviléli*, since being loved.

EXERCISE X.

We are loved. He was struck (اورلماق *wouroulmak*). I was struck. He was killed (اولدورلماق *euldurulmek*) in the battle (محرابه *muharebé*). The whole regiment (الاي *alai*) was killed. Your brother was wounded (ياره لئمك *yarélenmek*). The officers (ضابطان *zabitan*) will be wounded. His foot (اياق *ayak*) was cut off (كئسيلمك *kessilmek*). The order was given (ويرلماق *verilmek*) and sent (كوندرلماق *ghieundurulmek*). The cannon (طوب *top*) were sent to the officers, but they did not receive them. The letter which was written. The firman which was sent from the Sublime Porte (باب عالي *Bâb-ali*). We shall be killed. Let the servant be sent. Let them be loved. He ought to be loved. He will be loved, if he behave well (ايتسه *etsé* حرکت *hareket iyi*). The houses were pulled down (يقلماق *yikilmak*). I bought the houses which were pulled down. The stone with which he was struck. The battle in which he was wounded. The books which are being printed (باصلماق *bâssilmak*). My book has been printed, but yours will never be printed.

Conjugation of the Defective Verb ايم *im* (I am).

261. There is a verb in Turkish which in general corresponds to our verb "To be," but it is defective, having no infinitive mood, &c. The following are all the tenses it has:—

Indicative Mood.

Present.

Singular.
ایم *im* } I am
or یم *yim** }
سن *sin*, thou art
در *dir*, He is

Plural.
ایز *iz†* } we are
or یز *yiz* }
سکز *siniz*, you are
درلر *dirler*, they are

Perfect.

ایدم *idim*, I was or have been
ایدک *idin*, thou wast or hast been
ایدی *idi*, he was or has been

ایدک *idik*, we were or have been
ایدکز *idiniz*, you were or have been
ایدلر *idiler*, they were or have been

Conditional.

Aorist.

ایسهم } *issèm*, if I be
ایسم }
ایسک } *issèn*, if thou be
ایسک }
ایسه *issé*, if he be

ایسک *issèk*, if we be
ایسکز *isséniz*, if you be
ایسلر *isséler*, if they be.

Perfect.

ایسیدم *isséydım*, if I were or have
been
ایسیدک *isséydin*, if thou wert or have
been
ایسیدی *isséydi*, if he were or have been

ایسیدک *isséydik*, if we were or have
been
ایسیدکز *isséydiniz*, if you were or have
been
ایسیدلر *isséydiler*, if they were or
have been

Verbal Noun.

ایدک *idik*, the action of already being.

Gerund.

ایکن *iken*, being, while being.

* یم *yim* after a word ending in a vowel, as انا یم *ana yim* (I am a mother).

† یز *yiz* or ییز *yiz* after a word ending in a vowel, as جاسارتلییز *jessarettliyiz* (we are courageous).

The deficient tenses are expressed by the corresponding tenses of the verb اولمق *olmak* (to become), and any part of the verb is made negative by putting دکل *deyil* before it. Example :—

NEGATIVE FORM.

Indicative Mood.

Present.

Singular.	Plural.
دکلیم <i>déylim</i> , I am not	دکلیز <i>déyliz</i> , we are not
دکلسن <i>déylsin</i> , thou art not	دکلسنیز <i>déylsiniz</i> , you are not
دکلدر <i>deyldir</i> , he, she, or it is not	دکلدرلر <i>déyl dirler</i> , they are not

Perfect.

دکل ایدم <i>déyl idim</i> , I was not	دکل ایدک <i>déyl idik</i> , we were not
دکل ایدل <i>déyl idin</i> , thou wast not	دکل ایدکز <i>déyl idiniz</i> , you were not
دکل ایدی <i>déyl idi</i> , he, she, or it was not	دکل ایدیلر <i>déyl idiler</i> , they were not

Conditional Mood.

Present.

دکل ایسم <i>déyl issém</i> , if I be not	دکل ایسک <i>déyl issek</i> , if we be not
دکل ایسن <i>déyl issén</i> , if thou be not	دکل ایسنز <i>déyl isseniz</i> , if you be not
دکل ایسه <i>déyl issé</i> , if he, she, or it be not	دکل ایسلر <i>déyl isséler</i> , if they be not

Perfect.

دکل ایسیدم <i>déyl isséydım</i> , if I were not	دکل ایسیدک <i>déyl isséydik</i> , if we were not
دکل ایسیدل <i>déyl isséydin</i> , if thou wert not	دکل ایسیدکز <i>déyl isséydiniz</i> , if you were not
دکل ایسیدی <i>déyl isséydi</i> , if he, she, or it were not	دکل ایسیدیلر <i>déyl isseydiler</i> , if they were not

Gerund.

دکل ایکن *déyl iken*, while not being.

EXERCISE XI.

He is a soldier (عسکر *assker*). We are brothers. I was very ill last (کچن *gechen*) week (هفته *hafta*). He was celebrated (مشهور *meshour*). I am very sorry that I cannot come. They are very glad (ممنون *memnoun*). While he was in the garden. He was French ambassador (ایلچی *elchi*) in Constantinople (استانبول *Isstanbol*) in the year 1850. Who is English ambassador now? If he is your brother I would like (حظ ایتmek *haz etmek*) to be introduced (کورشدرمک *ghicurushdurmek*) to him. He is a very learned (اوقومش *okoumoush*) man, but he is not so learned as (قدر *kadar*) your father. Where is my watch (ساعت *saat*)? It is on (اوزرینده *uzerinde*) the table (تربزه *trebêze*). He was in Smyrna (اسمیر *essmir*), but he is now in England (انگلتره *Inghilterra*). I am very glad that you have learned Turkish. It is a very pretty language (لسان *lissan*), but it is more difficult (کوچ *ghuch*) than English (انگلیزچه *inglizche*). If he is a good doctor (حکیم *hêkim*) he can give you a remedy (علاج *ilaj*). He is an excellent soldier but not a doctor. I am not well since I have been in London.

Conjugation of the Verb "To Have."

262. There is no verb in Turkish corresponding to our word "have." Possession is expressed by putting the adjective وار *var* (existing) after the noun possessed. If the possessor in English be a pronoun it is indicated by a pronominal affix, and if it be another noun, that noun is put in the genitive. Example, وار در مرکبم *murekkehim var dir* (I have ink, literally, "my ink existing is"). The verb "to be" after وار can be used or left out in the present, but must be used in the other tenses. Example, ادامک اداامک وار *âdâmın parassi var* (the man has money, literally, of the man his money existing is). The negative is expressed by putting the word یوق *yok* after the noun possessed. Example, اینهم یوق *ainên yok* (I have not a mirror). The ق of یوق is changed into غ when it comes before ی. Example, اینهم یوغیدى *ainém yoghoudou** (I had not a mirror). We subjoin some of the leading tenses of the verb "to have" with their Turkish rendering as examples.

* See 58.

Indicative Mood.

Present.

Singular.	Plural.
اوم وار <i>evim var</i> , I have a house	اومز وار <i>evimiz var</i> , we have a house
اولك وار <i>evin var</i> , thou hast a house	اوكر وار <i>eviniz var</i> , you have a house
اوي وار <i>evi var</i> , he, she, or it, has a house	اولري وار <i>evleri var</i> , they have a house

Negative.

اوم يوق <i>evim yok</i> , I have not a house	اومز يوق <i>evimiz yok</i> , we have not a house
اولك يوق <i>evin yok</i> , thou hast not a house	اوكر يوق <i>eviniz yok</i> , you have not a house
اوي يوق <i>evi yok</i> , he, she, or it has not a house	اولري يوق <i>evleri yok</i> , they have not a house

Past.

اوم وار ايدى <i>evim var idi</i> , I had a house	اومز وار ايدى <i>evimiz var idi</i> , we had a house
اولك وار ايدى <i>evin var idi</i> , thou hadst a house	اوكر وار ايدى <i>eviniz var idi</i> , you had a house
اوي وار ايدى <i>evi var idi</i> , he, she, or it had a house	اولري وار ايدى <i>evleri var idi</i> , they had a house

Negative.

اوم يوغيدى <i>evim yoghoudou</i> , I had not a house	اومز يوغيدى <i>evimiz yoghoudou</i> , we had not a house
اولك يوغيدى <i>evin yoghoudou</i> , thou hadst not a house	اوكر يوغيدى <i>eviniz yoghoudou</i> , you had not a house
اوي يوغيدى <i>evi yoghoudou</i> , he, she, or it had not a house	اولري يوغيدى <i>evleri yoghoudou</i> , they had not a house

Dubitative.

اوم وار ايمش <i>evim var imish</i> , I had a house (I think)	اومز وار ايمش <i>evimiz var imish</i> , we had a house (I think)
اولك وار ايمش <i>evin var imish</i> , thou hadst a house (I think)	اوكر وار ايمش <i>eviniz var imish</i> , you had a house (I think)
اوي وار ايمش <i>evi var imish</i> , he, she, or it had a house (I think)	اولري وار ايمش <i>evleri var imish</i> , they had a house (I think)

Negative.

Singular.	Plural.
اوم یوغیمش <i>evim yoghoumoush</i> , I had not a house (I think)	اومز یوغیمش <i>evimiz yoghoumoush</i> , we had not a house (I think)
اوک یوغیمش <i>evin yoghoumoush</i> , thou hadst not a house (I think)	اوکز یوغیمش <i>eviniz yoghoumoush</i> , you had not a house (I think)
اوی یوغیمش <i>evi yoghoumoush</i> , he had not a house (I think)	اولری یوغیمش <i>evleri yoghoumoush</i> , they had not a house (I think)

Future.

اوم اوله جق <i>evim olajak</i> , } I shall have or اولور <i>olour</i> , } a house	اومز اوله جق <i>evimiz olajak</i> , } we will have or اولور <i>olour</i> , } a house
اوک اوله جق <i>evin olajak</i> , } thou shalt or اولور <i>olour</i> , } have a house	اوکز اوله جق <i>eviniz olajak</i> , } you will have or اولور <i>olour</i> , } a house
اوی اوله جق <i>evi olajak</i> , } he, she, or it will or اولور <i>olour</i> , } have a house	اولری اوله جق <i>evleri olajak</i> , } they will or اولور <i>olour</i> , } have a house

Conditional.

Present.

اوم وار ایسه <i>evim var ıssa</i> , if I have a house	اومز وار ایسه <i>evimiz var ıssa</i> , if we have a house
--	--

&c. &c.

Negative.

اوم یوغ اوسا <i>evim yogh oussa</i> , if I have not a house	اومز یوغ اوسا <i>evimiz yogh oussa</i> , if we have not a house
--	--

Past.

اوم وار ایسه ایدی <i>evim var ıssaydı</i> , if I had a house	اومز وار ایسه ایدی <i>evimiz var ıssaydı</i> , if we had a house
---	---

Negative.

اوم یوغ اوسمایدی <i>evim yogh oussaydı</i> , if I had not a house	اومز یوغ اوسمایدی <i>evimiz yogh oussaydı</i> , if we had not a house
--	---

Optative.*Present and Perfect.*

Singular.	Plural.
اوم اولیدی <i>evim olaydî</i> , Oh ! that I had a house ; that I had had a house	اومز اولیدی <i>evimiz olaydî</i> , Oh ! that we had a house ; that we had had a house

Imperative.

اولت اولسون <i>evin olsoun</i> , have thou a house ?	اومز اولسون <i>evimiz olsoun</i> , let us have a house
اوى اولسون <i>evi olsoun</i> , let him, her, or it have a house	اولرى اولسون <i>evleri olsoun</i> , let them have a house

Gerund.

اوم وار ايكن *evim var iken*, while I had a house.
اوم يوغنيكن *evim yogh iken*, while I had not a house.

263. "Have" can also be expressed in Turkish by putting *de dé* (in) after the personal pronouns, and adding *var*. Example :—

Singular.	Plural.
بنده وار <i>bendé var</i> , I have	بندە وار <i>bizdé var</i> , we have
سندە وار <i>sendé var</i> , thou hast	سندە وار <i>sizdé var</i> , you have
اندە وار <i>ondé var</i> , he, she, or it has	انلرده وار <i>onlarda var</i> , they have
بندە يوق <i>bendé yok</i> , I have not	بندە يوق <i>bizdé yok</i> , we have not
سندە يوق <i>sendé yok</i> , thou hast not	سندە يوق <i>sizdé yok</i> , you have not
اندە يوق <i>onda yok</i> , he, she, or it has not	انلرده يوق <i>onlarda yok</i> , they have not.

264. The name of the thing possessed is put before *var*. Example, *بندە*
بندە الما وار *bendé elma var* (I have an apple), *سندە قلم وار ايدى* *sendé kalem var*
idî (thou hadst a pen), *انلرده كتابلر وار ايسه* *onlarda kitâblar var issa* (if they
have books).

EXERCISE XII.

Turkey (دولت علیہ *devleti-aliyé*) has a large fleet. Germany has the largest army in Europe, but she has not a very large fleet. You have pens (قلم *kalem*), ink, and paper (کاغذ *kiaghid*). He has very beautiful pictures (رسم *ressm*). Your friend has a large garden. I had a penknife (چاقی *chaki*). You had a pencil (قلم کورشون *kourshoun kalem*). The tree has leaves (یپراق *yaprik*). If you have not a book you cannot read. He has great wealth (مال *mál*). We have no* money. He has no sense (عقل *akl*). He had no patience (صبر *sabr*). You have no paper, but you have pens and ink. My friend has a farm (چفتلك *chiftlik*) near (قربند *kourbinda*) Smyrna. I have two houses in Constantinople. That poor woman had many children, but most (اکثر *ekser*) of them have died. How many children have you? I have none (هیچ *hich*). My brother had a beautiful sword (قلج *kilij*), which he brought from Damascus (دمشق *dumashk*). You have not a good sword, but you have a very good gun (تفك *tufek*). We have not time to read. That boy is very industrious, but he has not any† capacity (اقتدار *iktidar*). You have capacity, but you are not industrious.

Conjugation of a Negative Verb.

265. A verb is made negative by simply putting م after the root. It is then conjugated in the same manner as any other verb quite regularly, except in the aorist, as will be seen from below.

Infinitive Mood.

یازمماق *yazmamak*, not to write.

Indicative Mood.

Present.

Singular.	Plural.
یازميورم <i>yazmayoroum</i> , I do not write	یازميوروز <i>yazmayorouz</i> , we do not write
یازميورسون <i>yazmayorsoun</i> , thou dost not write	یازميورسونوز <i>yazmayorsounouz</i> , you do not write
یازميور <i>yazmayor</i> , he does not write	یازميورلر <i>yazmayorlar</i> , they do not write

* Say we have not money.

† Say he has not capacity.

Imperfect.

Singular.	Plural.
یازمیر ایدم <i>yazmayor oudoum</i> , I did not write or was not writing	یازمیر ایدق <i>yazmayor oudouk</i> , we did not write or were not writing •
یازمیر ایدک <i>yazmayor oudoun</i> , thou didst not write or wast not writing	یازمیر ایدکر <i>yazmayor oudounouz</i> , you did not write or were not writing
یازمیر ایدی <i>yazmayor oudou</i> , he did not write or was not writing	یازمیر ایدیلر <i>yazmayor oudoular</i> , they did not write or were not writing

Aorist.

یازم <i>yazmam</i> , I do not write or shall not write	یازمیز <i>yazmayız</i> , we do not write or shall not write
یازمزسن <i>yazmazsın</i> , thou dost not write or shalt not write	یازمازسنر <i>yazmazsınız</i> , you do not write or will not write
یازماز <i>yazmaz</i> , he does not write or will not write	یازمازلر <i>yazmazlar</i> , they do not write or will not write

Past.

یازماز ایدم <i>yazmaz idim</i> ,* I used not to write or would not write	یازمازدق <i>yazmazdık</i> , we used not to write or would not write
یازماز ایدک <i>yazmaz idin</i> , thou usedst not to write or would not write	یازمازدکر <i>yazmazdınız</i> , you used not to write or would not write
یازماز ایدی <i>yazmaz idi</i> , he used not to write or would not write	یازمازدیلر <i>yazmazdılar</i> , they used not to write or would not write

Perfect.

یازمدم <i>yazmadım</i> , I did not write, I have not written	یازمدق <i>yazmadık</i> , we did not write, we have not written
یازمدک <i>yazmadın</i> , thou didst not write, thou hast not written	یازمدکر <i>yazmadınız</i> , you did not write, you have not written
یازمدی <i>yazmadı</i> , he did not write, he has not written	یازمدیلر <i>yazmadılar</i> , they did not write, they have not written

* One can say یازماز ایدم *yazmaz idim* or یازمازدم *yazmazdım*, یازمازدک *yazmazdın* or یازماز ایدک *yazmaz idin*, and so on.

Future.

Singular.	Plural.
یازمیه جغم <i>yazmayajaghīm</i> , I shall or will not write	یازمیه جغز <i>yazmayajaghīz</i> , we shall or will not write
یازمیه جقس <i>yazmayajaksīn</i> , thou shalt or wilt not write	یازمیه جقسکز <i>yazmayajaksīnīz</i> , you shall or will not write
یازمیه جق <i>yazmayajak</i> , he shall or will not write	یازمیه جقلر <i>yazmayajaklar</i> , they shall or will not write

Necessitative.

Present.

یازمه ملیم <i>yazmamaliyīm</i> , I must or ought not to write	یازمه ملیز <i>yazmamaliyīz</i> , we must or ought not to write
یازمه ملیس <i>yazmamaliśīn</i> , thou must or ought not to write	یازمه ملیسکز <i>yazmamaliśīnīz</i> , you must or ought not to write
یازمه ملی در <i>yazmamalī dir</i> , he must or ought not to write	یازمه ملی درلر <i>yazmamalī dirlar</i> , they must or ought not to write

Perfect.

یازمه ملی ایدم *yazmamaliyidīm*, I ought not to have written, and so on.

Conditional.

Present.

یازمه سم *yazmasam*, if I do not write, and so on.

Perfect.

یازمه سیدم *yazmasaydīm*, if I did not write, &c.

Optative.

Present.

یازمه یم *yazmayayīm*, that I may not write, and so on.

Past.

یازمه یدم *yazmayaydīm*, that I might not write.

Imperative.

Singular.	Plural.
يازمه <i>yazma</i> , write thou not	يازميلهلم <i>yazmayalım</i> , let us not write
يازمسون <i>yazmasın</i> , let him not write	يازميكنز <i>yazmayınız</i> , write not
	يازمسونلر <i>yazmasınlar</i> , let them not write.

EXERCISE XIII.

He does not read well, but he writes pretty well (ايوجه *âyjê*). He will not go to London. We shall not travel this year, but we travelled a great deal last year. Do not write a very long (اوزون *ouzun*) letter. We have not seen each other for (برو *béri*) a long time. Let him not speak till I come. Do not let us speak. He ought not to have spoken. Oh, that I had not seen him! We do not know when the steamer (واپور *vapor*) will start (قالقمق *kâlkmaq*). It will start to-morrow morning (صباحلين *sabahlêin*), but I do not know at what o'clock. You do not know the name of the vessel (كمى *ghêmi*). Do not start before the post arrives (كلمك *ghelmek*). We do not write. He did not run (كوشمق *koshmaq*). He would not run. We do not walk every day. He used not to rise (قالقمق *kâlkmaq*) early. He does not sleep well. We shall not go (ياتمق *yâtmq*) to bed. He has not gone to bed. We do not swim. If you do not study you will never learn Turkish, for it is a very difficult language. You ought not to be (اولمق *olmaq*) idle (تنبل *tenbel*). He did not work. Light (ياقمق *yakmaq*) a candle (موم *moum*). Do not light a candle. Let him light it. Do not put (سوندرمك *seundurmek*) it out. You will put it out, if you do not take (صانقمق *sakînmak*) care. I shall not put it out.

The Interrogative Form of the Verb.

266. A verb is conjugated interrogatively by the use of the particle مى (pronounced *mi*, *mî*, *mou*, or *mu*, according to the vowels soft or hard by which it is preceded—see 58 and 68). It is generally placed before the characteristic endings of the different *simple* tenses, except in the third person, and before the termination ايدى *idi* of the *compound* tenses, even in the third person, as اليرميم *alirmiyim* (do I take?), اليرميسن *alirmisîn* (dost thou take?), اليرمى *alirmî* (does he take?), اليرمويوم *aliryormouyoum* (am I taking?), اله جقميه *alakjakmîyim* (shall I take?), المالميم *almalimiyim* (ought I to take?), المالميميدم *almalimiyîdîm* (ought I to have taken?); باكدى ميدى *bâkdî mîdî* (had he looked?). But in the perfect of the indicative, and in the optative* and imperative, it comes completely at the

* Except in the second person singular and plural.

end of the verb ; as *sevdimmi* (did I love?), *gheldimmi* (did he come?), *yazdikmī* (did we write?), *dourdounouzmou* (did you remain?), *véreyimmi* (shall I give, or may I give?), *yazsīnmī* (may he write, or shall he write?).

Conjugation of a Verb Interrogatively.

almak (to take).

Indicative Mood.

Present.

Singular.	Plural.
<i>aliyormouyoum</i> , do I take? am I taking?	<i>aliyormouyouz</i> , do we take? are we taking?
<i>aliyormousoun</i> , dost thou take? art thou taking?	<i>aliyormousounouz</i> , do you take? are you taking?
<i>aliyormou</i> , does he take? is he taking?	<i>aliyorlarmī</i> , do they take? are they taking?

Aorist.

<i>alirmīyīm</i> , do I take? shall I take?	<i>alirmīyīz</i> , do we take? shall we take?
<i>alirmīsīn</i> , dost thou take? wilt thou take?	<i>alirmīsīnīz</i> , do you take? will you take?
<i>alirmī</i> , does he take? will he take?	<i>alirlarmī</i> , do they take? will they take?

Past.

<i>alirmīdīm</i> , } used I to take?	<i>alirmīdīk</i> , used we to take?
<i>alirmīyīdīm</i> , }	
<i>alirmīdīn</i> , usedst thou to take?	<i>alirmīdīnīz</i> , used you to take?
<i>alirmīdī</i> , used he to take?	<i>alirmīdīlar</i> , used they to take?

Perfect.

<i>aldīmī</i> , did I take, or have I taken?	<i>aldīkmī</i> , did we take, or have we taken?
<i>aldīnmī</i> , didst thou take, or hast thou taken?	<i>aldīnīzmī</i> , did you take, or have you taken?
<i>aldīmī</i> , did he take, or has he taken?	<i>aldīlarmī</i> , did they take, or have they taken?

Future.

Singular.

الاجكمييم *alajakmîyim*, shall I take?
 الاجكميسن *alajakmîsîn*, shalt thou take?
 الاجكمى *alajakmî*, shall he take?

Plural.

الاجكمييز *alajakmîyiz*, shall we take?
 الاجكميسنيز *alajakmîsînz*, shall you take?
 الاجكلرمى *alajaklarmî*, shall they take?

Necessitative.

Present.

المليميم *almalimîyim*, ought I to take,
 or must I take?
 المليميسن *almalimîsîn*, oughtst thou to
 take, or must thou take?
 المليمى *almalimî*, ought he to take,
 or must he take?

المليميز *almalimîyiz*, ought we to take,
 or must we take?
 المليميسنيز *almalimîsînz*, ought you to
 take, or must you take?
 المليمى *almalimî*, ought they to
 take, or must they take?

Perfect.

المليميدىم *almalimîyîdîm*, ought I to
 have taken, or was I
 obliged to take?
 المليميدىك *almalimîyîdîn*, oughtest thou
 to have taken, or wast
 thou obliged to take?
 المليميدى *almalimîyîdî*, ought he to
 have taken, or was he
 obliged to take?

المليميدىك *almalimîyîdik*, ought we to
 have taken, or were we
 obliged to take?
 المليميدىكنيز *almalimîyîdînz*, ought you
 to have taken, or were you
 obliged to take?
 المليميدىلر *almalimîyîdilar*, ought they
 to have taken, or were they
 obliged to take?

Optative.

الايىممى *alayimmî*, may I take, or shall
 I take?
 الاميسن *alamîsîn*, mayst thou take, or
 shalt thou take?
 الامى *alamî*, may he take, or shall he
 take?

الاليمى *alalimmî*, may we take, or shall
 we take?
 الاميسنيز *alamîsînz*, may you take, or
 shall you take?
 الالرمى *alalarmî*, may they take, or
 shall they take?

Imperative.

السونمى *alsînmî*, may he take, or shall
 he take?

السونلرمى *alsînlarmî*, may they take, or
 shall they take?

EXERCISE XIV.

Do you know Turkish? I know it pretty well. Did your friend come yesterday? He did not come yesterday, but he will come to-day. Will you write to me every week? Ought I to have written? You ought not to have written. Shall I read? Shall* we take (گزمک *ghézmek*) a walk? Did they take a walk? Did you run? Shall I call (چاغیرمق *chaghirmak*) the servant (خدمتکار *hizmetkar*):† Do not call him, he will come. What‡ is he doing? Is he reading? Shall (گلسونمی *ghelsinmi*) he come? Does he study (چالیشمق *chalışmak*)? Used he to study? Shall I finish (بیتورمک *bitirmek*) this letter? Do you swim? Does he give lessons (درس *derss*)? He used to give lessons. Do you know his name? I do not know it, but cannot you ask (سورمق *sormak*)? Is the weather fine? Has it cleared up (اچلمق *achilmak*)? No, it has not cleared up yet (دها *daha*). Have you read the newspaper to-day? No; did you see it? I did not see it; but cannot you tell me the news? Have you received (المق *almak*) a telegram (تلغرافنامه *telégrafnamé*)? Who§ sent it? Mr. So-and-so (فلان افندی *filan effendi*) sent it. What does he say?

Conjugation of "To be Able."

267. To express being able to do anything in Turkish, the verb بلمک *bilmek* is used and placed after the other verb, the root only of which is taken and a *s* added to it. Some of the most important tenses are subjoined as an illustration.

Indicative Mood.

Present.

Singular.	Plural.
سوه بیلوروم <i>sevé biliyorousm</i> , I can love	سوه بیلوروز <i>sevé biliyorousz</i> , we can love
سوه بیلوروسن <i>sevé biliyoursoun</i> , thou canst love	سوه بیلوروسنوز <i>sevé biliyoursounouz</i> , you can love
سوه بیلور <i>sevé biliyor</i> , he can love	سوه بیلورلر <i>sevé biliyorlar</i> , they can love

* Use the interrogative of the optative.

† The proper pronunciation of this word would, according to the spelling, be *khidmetkar*, but it is usually pronounced *hi:metkar*.

‡ When "what" is used, می is not required to show interrogation.

§ When the interrogative pronoun کیم is used, می is not required.

*Aorist.**Singular.*

سوء بلورم *sevé bilirim*, I can love, or I
shall be able to love
سوء بلورسن *sevé bilirsin*, thou canst love,
thou wilt be able to love
سوء بلور *sevé bilir*, he can love, he
will be able to love

Plural.

سوء بلوروز *sevé biliriz*, we can love, we
shall be able to love
سوء بلورسنيز *sevé bilirsiniz*, you can love,
you will be able to love
سوء بلورلر *sevé bilirlir*, they can love,
they will be able to love

Perfect.

سوء بلددم *sevé bildim*, I could love, or I
have been able to love*
سوء بلدك *sevé bildin*, thou couldst love,
thou hast been able to love
سوء بلدی *sevé bildi*, he could love, he
has been able to love

سوء بلدك *sevé bildik*, we could love, or
we have been able to love
سوء بلدكنز *sevé bildiniz*, you could love,
you have been able to love*
سوء بلديلر *sevé bildiler*, they could love,
they have been able to love

Future.

سوء بله جكم *sevé bilējyım*, I shall or
will be able to love
سوء بله جكسن *sevé bilējeksin*, thou shalt
or wilt be able to love
سوء بله جك *sevé bilējek*, he shall or
will be able to love

سوء بله جكر *sevé bilējyız*, we shall or
will be able to love
سوء بله جكسنيز *sevé bilējeksiniz*, you shall
or will be able to love
سوء بله جكلر *sevé bilējekler*, they shall
or will be able to love

Necessitative.

سوء بله ليم *sevé bilmeliyim*, I ought or
must be able to love

سوء بله ليز *sevé bilmeliyiz*, we ought or
must be able to love

Optative.

سوء بله يم *sevé bilēyim*, that I may be able to love

&c. &c. &c.

268. "Not to be able," is expressed by the negative potential form of the verb. Example, سوء ممك *sevémemek* (not to be able to love), سوء مم

* And also, I would be able to love,

sevémem (I cannot love), *sevémadim* (I could not love); *okoumak* (to read), *okouyamamak* (not to be able to read), *okouyamaz* (he cannot read); *ghidémez* (he cannot go); *ghelémez* (he cannot come); and so forth.

EXERCISE XV.

Can you read Turkish? I can read a little (*bir áz*). I wish (*keshké*) I could write well. He cannot swim. I cannot go out (*chikmak*) to-morrow. They can go out. Can you give lessons in English (*inglizché*)? I cannot. Birds (*koush*) can fly (*ouchmak*). He ought to be able to write. He cannot write, but he can read. Can you see? I cannot see. I could not sleep. I could not write to you, because I had no paper. He could not find my book. I can find it. Where is it? I cannot tell you, because it is a secret (*sir*). My horse cannot run. He ought to be able to run. Can you send me my box (*sandik*)? I cannot send it. Can you play (*oinamak*) chess? I can play a little, but I cannot play well. Can you lend (*curdunj vermek*) me a book (*kitab*)?

Compound Verbs.

269. Compound verbs are formed by employing Arabic, Persian, and occasionally Turkish words with the Turkish auxiliary verbs.

Compound *active* verbs are constructed with nouns of action (generally of Arabic origin) and one of the Turkish auxiliaries, *aitmek*, *ayilmek*, *éylmek*, *kılmak*, *boyourmak*, all meaning "to do,"* but the first is most frequently used; as *katl aitemk* (to kill), from the Arabic verbal noun *katl* (the action of killing); *riza aitemk* (to request), from *riza* (requesting); *ressm aitemk* (to draw), from *ressm* (drawing); *tekellum aitemk* (to converse, talk); *teshrif aitemk* (to honour, visit); *derj aitemk* (to insert).

Compound *passive* verbs are constructed with the same words and the passive form of the auxiliary verbs *edilmek*, *kılınmak*, and *boyourulmak*, or, more frequently, with the passive form of the verb *olmak*; viz., *olounmak*, a passive form of the verb "to become," to which we have nothing corresponding in English; as *katl olounmak* (to be killed), *teshrif olounmak* (to

* The original meaning of *boyourmak* is "to deign," "to be kind enough."

be honoured), اولمق *derj olounmak* or ايديلمك *derj edilmek* (to be inserted).

Compound *neuter* verbs are obtained by uniting Arabic or Persian active and passive participles to the neuter verb اولمق *olmak* (to be); as, راضى اولمق *razi olmak* (to consent), from راضى, an Arabic word meaning "consenting, who consents," literally, to be a consenter, or one who consents.

Model of the Conjugation of a Compound Active Verb.

قتل ايتمك *katl etmek*, to kill.

Indicative Mood.

Present.

Singular.	Plural.
قتل ايديورم <i>katl ediyorum</i> , I kill	قتل ايديوروز <i>katl ediyorouz</i> , we kill
قتل ايديورسن <i>katl ediyorsoun</i> , thou killest	قتل ايديورسونوز <i>katl ediyorsounouz</i> , you kill
قتل ايديور <i>katl ediyor</i> , he kills	قتل ايديورلر <i>katl ediyorlar</i> , they kill

Imperfect.

قتل ايديوردم <i>katl ediyordoum</i> , I was killing	قتل ايديورديك <i>katl ediyordouk</i> , we were killing
---	--

&c. &c.

Aorist.

قتل ايدر <i>katl ederim</i> , I kill (habitually), or I shall kill	قتل ايدر <i>katl ederiz</i> , we kill (habitually), or shall kill
قتل ايدرسن <i>katl edersin</i> , thou killest, or wilt kill [kill]	قتل ايدرسن <i>katl edersiniz</i> , you kill, or will kill [kill]
قتل ايدر <i>katl eder</i> , he kills, or will	قتل ايدرلر <i>katl ederler</i> , they kill, or will

Past.

قتل ايدرايدم <i>katl eder idim</i> , I used to kill, or would kill	قتل ايدرديك <i>katl ederdik</i> , we used to kill, or would kill
قتل ايدرديك <i>katl eder din</i> , thou usedst to kill, or wouldst kill	قتل ايدرديكن <i>katl ederdiniz</i> , you used to kill, or would kill
قتل ايدردي <i>katl eder di</i> , he used to kill, or would kill	قتل ايدرديلر <i>katl ederdiler</i> , they used to kill, or would kill

* Or قتل ايدرديم *katl ederdim*, &c.

Perfect.

Singular.

قتل ایتدم *katl etdim*, I killed, or have
killed
قتل ایتدک *katl etdin*, thou killedst, or
hast killed
قتل ایتدی *katl etdi*, he killed, or has
killed

Plural.

قتل ایتدک *katl etdik*, we killed, or
have killed
قتل ایتدکر *katl etdiniz*, you killed, or
have killed
قتل ایتدیلر *katl etdiler*, they killed, or
have killed

Future.

قتل ایدہ جکم *katl edjëyim*, I shall or
will kill
قتل ایدہ جکسن *katl edjëksin*, thou shalt
or wilt kill
قتل ایدہ جک *katl edjëk*, he shall or
will kill

قتل ایدہ جکر *katl edjëyiz*, we shall or
will kill
قتل ایدہ جکسکر *katl edjëksiniz*, you shall
or will kill
قتل ایدہ جکلر *katl edjekler*, they shall
or will kill

Necessitative.

Present.

قتل ایتملیم *katl etmeliyim*, I must
kill, or ought to kill
قتل ایتملیس *katl etmelisin*, thou
must kill, or ought
to kill
قتل ایتملی (در) *katl etmeli (dir)*, he
must kill, or ought to
kill

قتل ایتملیز *katl etmeliyiz*, we must
kill, or ought to kill
قتل ایتملیسکر *katl etmelisiniz*, you
must kill, or ought to
kill
قتل ایتملیدرلر *katl etmelidirler*, they
must kill, or ought to
kill

Perfect.

قتل ایتملیدم *katl etmeliyidim*, I ought
to have killed, or I was
obliged to kill
قتل ایتملیدک *katl etmeliyidin*, thou
oughtest to have killed,
or thou wast obliged
to kill
قتل ایتملیدی *katl etmeliyidi*, he ought
to have killed, or was
obliged to kill

قتل ایتملیدک *katl etmeliyidik*, we
ought to have killed,
or were obliged to kill
قتل ایتملیدکر *katl etmeliyidiniz*, you
ought to have killed,
or were obliged to
kill
قتل ایتملیدیلر *katl etmeliyidiler*, they
ought to have killed,
or were obliged to kill

Conditional.

Aorist.

Singular.	
قتل ایتسم <i>katl etsém</i> , if I kill	
قتل ایتسن <i>katl etsén</i> , if thou kill	
قتل ایتسه <i>katl etsé</i> , if he kill	

Plural.	
قتل ایتسک <i>katl etsék</i> , if we kill	
قتل ایتسنکز <i>katl etséniz</i> , if you kill	
قتل ایتسه لر <i>katl etséler</i> , if they kill.	

Perfect.

قتل ایتسیدم <i>katl etséyidim</i> , if I killed or had killed	
قتل ایتسیدک <i>katl etséyidin</i> , if thou killed or had killed	
قتل ایتسیدی <i>katl etséyidi</i> , if he killed or had killed	

قتل ایتسیدک <i>katl etséyidik</i> , if we killed or had killed	
قتل ایتسیدکیز <i>katl etséyidiniz</i> , if you killed or had killed	
قتل ایتسیدیلر <i>katl etséyidiler</i> , if they killed or had killed	

Optative.

Present.

قتل ایدیم <i>katl edéyim</i> , that I may kill	
قتل ایدسن <i>katl edésin</i> , that thou mayest kill	
قتل ایده <i>katl edé</i> , that he may kill	

قتل ایدوز * <i>katl edéyiz</i> , that we may kill	
قتل ایدسنکز <i>katl edéseniz</i> , that you may kill	[kill]
قتل ایده لر <i>katl edéler</i> , that they may	

Perfect.

قتل ایدیدم <i>katl edéyidim</i> , that I might kill, or might have killed	
قتل ایدیدک <i>katl edéyidin</i> ,† that thou mightst kill, or mightst have killed	
قتل ایدیدی <i>katl edéyidi</i> ,† that he might kill, or might have killed	

قتل ایدیدک <i>katl edéyidik</i> ,† that we might kill, or might have killed	
قتل ایدیدکیز <i>katl edéyidiniz</i> ,† that you might kill, or might have killed	
قتل ایدیدیلر <i>katl edéyidiler</i> ,† that they might kill, or might have killed	

Imperative.

قتل ایت <i>katl et</i> , kill thou	[kill]
قتل ایتسون <i>katl etsin</i> , let him, her, or it	

قتل ایدلم <i>katl edelim</i> , let us kill	
قتل ایدنکز <i>katl ediniz</i> , kill you	
قتل ایتسونلر <i>katl etsinler</i> , let them kill	

* Also written ایدیز.

† Also sometimes, but not generally, written قتل ایده ایدک, قتل ایده ایدکیز, قتل ایده ایدیلر, قتل ایده ایدک.

Participles.

ACTIVE.

Present.

قتل ایدن *katl eden*, killing, who or which kills, killed, or will kill.

Aorist.

قتل ايدر *katl eder*, killing, who or which kills habitually, or will kill.

Past.

قتل ايتمش *katl etmish*, who or which has killed.

Perfect.

قتل ايتدك *katl etdik*, who or which has killed.

Future.

قتل ايده جك *katl edéjek*, who or which will kill.

PASSIVE.

قتل ايتدك *katl etdik*, who or which is or has been killed

قتل ايده جك *katl edéjek*, who or which will be killed.

Verbal Nouns.

قتل ايتمه *katl etma*, the action of killing

قتل ايتدك *katl etdik*, the action of having killed

قتل ايده جك *katl edéjek*, the action of being about to kill.

Gerunds.

قتل ايدوب *katl edip*, killing, having killed

قتل ايدر درك *katl edérek*, killing, continuing to kill

قتل ايديجك *katl edijek* }
قتل ايدنجه *katl edinjé* } on killing, as soon as killing occurs

قتل ايده ايد *katl edé edé*, by dint of killing, by repeatedly killing

قتل ايتمكين *katl etméyin*, by reason of killing

قتل ايده لي *katl edéli*, since killing.

EXERCISE XVI.

Can you draw (رسم ايتمك *ressm etmek*)? I can draw a little. My brother draws very well, and he will help (ياردم ايتمك *yardim etmek*) you. You must make haste (عجله ايتمك *ajelê etmek*). Let us make haste. I must make haste,

because I am very tired (يورغون *yorghoun*). You must sign (امضا ایتmek *imza etmek*) this paper. I signed it yesterday. The letter I signed was very important (مهم *muhim*). The enemy (دشمن *dushmen*) destroyed (تلف ایتmek *télef etmek*) several towns and killed the inhabitants (سکته *sekéné*). Will you help me? I will always help you. I thank (تشکر ایتmek *téshékkiur etmek*) you. He promised (وعد ایتmek *vad etmek*) to lend me a book. If you promise, you must perform (اجرا ایتmek *ijra etmek*). He has performed what he promised. I cannot promise. We promise. They promised, but they did not perform. Did the gardener (باغبان *bāghchéwán*) send (ارسال ایتmek *irsal etmek*) the fruit (یمش *yémish*)? He has not sent it. You ought not to delay (تأخر ایتmek *téékhhkur etmek*). He always delays. Did you visit (زیارت ایتmek *ziyaret etmek*) your friend? I have not visited him lately (کچنلرد *gechenlerd*). I regret (تأسف ایتmek *téessouf etmek*) it. Do you regret it? We shall regret it. I do not regret it. We do not regret it. Have you lost (غائب ایتmek *kaib etmek*) your money? Yes, I have lost it. He has lost his handkerchief (مندیل *mendil*)? We lost our books. He has lost nothing (هیچ *hich*). Did your friend preach (وعظ ایتmek *vaz etmek*) last (کچن *gechen*) Sunday (بازارکونی *bazar ghiunu*)? No, but he will preach next (گله جک *ghelékjek*) Sunday. Make haste, it is late (کچ *ghech*). We made haste. He did not make haste. You must make haste. He ought to have made haste. Shall we make haste? Having written the letter, he sent it at once (اول ساعت *ol saat*).

Conjugation of a Neuter Compound Verb.

270. Neuter compound verbs are formed by putting اولمق *olmak* after Arabic or Persian participles. Example, راضی اولمق *razı olmak* (to consent, literally, to become one who consents).

Indicative Mood.

Present.

Singular.	Plural.
راضی اولیورم <i>razı olıyörım</i> ,* I consent	راضی اولیوریز <i>razı olıyörız</i> , we consent
راضی اولیورسن <i>razı olıyörısın</i> , thou consentest	راضی اولیورسنیز <i>razı olıyörısınız</i> , you consent
راضی اولیور <i>razı olıyör</i> , he consents	راضی اولیورلر <i>razı olıyörler</i> , they consent

* Or *razı oluyoroum, oluyorsoun, oluyor, oluyorsounouz*, &c.

Imperfect.

Singular.	Plural.
<p>راضی اولیوردیم <i>razî oliyordim</i>,* } I or راضی اولیورایدیم <i>razî oliyoridim</i>, } was consenting</p>	<p>راضی اولیوردیک <i>razî oliyordik</i>, we were consenting</p>
<p>راضی اولیوردت <i>razî oliyordin</i>, thou wast consenting</p>	<p>راضی اولیوردنیز <i>razî oliyordiniz</i>, you were consenting</p>
<p>راضی اولیوردی <i>razî oliyordî</i>, he was consenting</p>	<p>راضی اولیوردیلر <i>razî oliyordilar</i>, they were consenting</p>

Aorist.

<p>راضی اولورم <i>razî olouroum</i>, I consent (habitually), or will consent</p>	<p>راضی اولوروز <i>razî olourouz</i>, we consent (habitually), or will con- sent</p>
<p>راضی اولورسن <i>razî oloursoun</i>, thou con- sentest (habitually), or wilt consent</p>	<p>راضی اولورسکوز <i>razî oloursounouz</i>, you con- sent (habitually), or will consent</p>
<p>راضی اولور <i>razî olour</i>, he consents (habitually), or will consent</p>	<p>راضی اولورلر <i>razî olourlar</i>, they consent (habitually), or will con- sent</p>

Past.

<p>راضی اولوردیم <i>razî olourdoum</i>, } I or راضی اولورایدیم <i>razî olour-oudoum</i>, } would consent, or used to consent</p>	<p>راضی اولوردیق <i>razî olourdouk</i>, } we or راضی اولورایدیق <i>razî olour-oudouk</i>, } would consent, or used to consent</p>
<p>راضی اولوردت <i>razî olourdoun</i>, } or راضی اولورایدت <i>razî olour-oudoun</i>, } thou wouldst con- sent, or usedst to consent</p>	<p>راضی اولوردنیز <i>razî olourdounouz</i>, } or راضی اولورایدنیز <i>razî olour-oudounouz</i>, } you would consent, or used to consent</p>
<p>راضی اولوردی <i>razî olourdou</i>, } he or راضی اولورایدی <i>razî olour-oudou</i>, } would consent, or used to consent</p>	<p>راضی اولوردیلر <i>razî olourdoular</i>, } or راضی اولورایدیلر <i>razî olour-oudoular</i> } they would consent, or used to consent</p>

* Or *oluyordoum* or *oluyor oudoum*, &c.

Perfect.

Singular.

راضی اولدم *razî oldoum*, I consented, or
have consented
راضی اولدک *razî oldoun*, thou consent-
edst, or hast consented
راضی اولدی *razî oldou*, he consented, or
has consented

Plural.

راضی اولدق *razî oldouk*, we consented,
or have consented
راضی اولدکز *razî oldounouz*, you con-
sented, or have consented
راضی اولدیلر *razî oldoular*, they consented,
or have consented

Future.

راضی اوله جغم *razî olajaghîm*, I shall or
will consent
راضی اوله جقسن *razî olajaksîn*, thou shalt
or wilt consent
راضی اوله جق *razî olajak*, he shall or
will consent

راضی اوله جغز *razî olajaghîz*, we shall
or will consent
راضی اوله جقسکز *razî olajaksînîz*, you shall
or will consent
راضی اوله جقلر *razî olajaklar*, they shall
or will consent

*Necessitative.**Present.*

راضی اولملویم *razî olmalîyîm*, I must or
ought to consent
راضی اولملوسن *razî olmalîsîn*, thou must
or ought to consent
راضی اولملو *razî olmalî*, he must or
ought to consent

راضی اولملویر *razî olmalîyîz*, we must
or ought to consent
راضی اولملوسکز *razî olmalîsînîz*, you must
or ought to consent
راضی اولملولر *razî olmalîlar*, they must
or ought to consent

Perfect.

راضی اولملوایدیم *razî olmalîyîdîm*, I
ought to have
consented, or was
obliged to consent
راضی اولملوایدن *razî olmalîyîdîn*, thou
oughtest to have
consented, or wast
obliged to consent
راضی اولملوایدی *razî olmalîyîdî*, he
ought to have
consented, or was
obliged to consent

راضی اولملوایدق *razî olmalîyîdîk*, we
ought to have
consented, or were
obliged to consent
راضی اولملوایدکز *razî olmalîyîdînîz*, you
ought to have
consented, or were
obliged to consent
راضی اولملوایدیلر *razî olmalîyîdîlar*,
they ought to have
consented, or were
obliged to consent

Optative.

Present.

Singular.	Plural.
راضی اوله‌یم <i>razî olayîm</i> , that I may consent [consent]	راضی اوله‌یز * <i>razî olayîz</i> , that we may consent [consent]
راضی اوله‌سن <i>razî olasîn</i> , that thou mayest	راضی اوله‌سکز <i>razî olasînz</i> , that you may
راضی اوله <i>razî ola</i> , that he may consent	راضی اوله‌لر <i>razî olalar</i> , that they may consent

Perfect.

راضی اوله‌یدم <i>razî olaydîm</i> , that I might consent, or might have consented	راضی اوله‌یدق <i>razî olaydîk</i> , that we might consent, or might have consented
راضی اوله‌یدک <i>razî olaydîn</i> , that thou mightest consent, or might have consented	راضی اوله‌یدکر <i>razî olaydînz</i> , that you might consent, or might have consented
راضی اوله‌یدی <i>razî olaydî</i> , that he might consent, or might have consented	راضی اوله‌یدیلر <i>razî olaydîlar</i> , that they might consent, or might have consented

Conditional.

Aorist.

راضی اولسم <i>razî olsam</i> , if I consent	راضی اولسق <i>razî olsak</i> , if we consent
راضی اولسن <i>razî olsan</i> , if thou consentest	راضی اولسکز <i>razî olsanz</i> , if you consent
راضی اولسه <i>razî olsa</i> , if he consent	راضی اولسلر <i>razî olsalar</i> , if they consent

Perfect.

راضی اولسیدم <i>razî olsaydîm</i> , if I consented, or if I had consented	راضی اولسیدق <i>razî olsaydîk</i> , if we consented, or had consented
راضی اولسیدک <i>razî olsaydîn</i> , if thou consentedst, or hadst consented	راضی اولسیدکر <i>razî olsaydînz</i> , if you consented, or had consented
راضی اولسیدی <i>razî olsaydî</i> , if he consented, or had consented	راضی اولسیدیلر <i>razî olsaydîlar</i> , if they consented, or had consented

* Also spelt اوله‌وز. In common conversation, too, the first person plural of the imperative اوله‌لم *olalîm* is used instead of اوله‌یز *olayîz*.

Imperative.

Singular.

راضی اول *razî ol*, consent thou
راضی اولسون *razî olsoun*, let him, her, or
it consent

Plural.

راضی اولدلم *razî olatîm*, let us consent
راضی اولکوز *razî olounouz*, consent you
راضی اولسونلر *razî olsounlar*, let them
consent

Participles.

Active.

راضی اولان *razî olan*, consenting, who or which consents, consented, or will
consent
راضی اولور *razî olour*, consenting, who consents or will consent
راضی اولمش *razî olmoush*, who has consented
راضی اولدق *razî oldouk*, who has consented
راضی اوله جق *razî olajak*, who will consent

Passive.

راضی اولدق *razî oldouk*, which is consented to
راضی اوله جق *razî olajak*, which will be consented to.

Verbal Nouns.

راضی اولمه *razî olma*, the act of consenting
راضی اولدق *razî oldouk*, the act of having consented
راضی اوله جق *razî olajak*, the act of being about to consent.

Gerunds.

راضی اولوب *razî oloup*, consenting (first consenting then)
راضی اولاراق *razî olarak*, consenting, continuing to consent
راضی اولماق *razî olıjak*, } on consenting, as soon as consenting
راضی اولونجا *razî olounja*, }
راضی اوله اوله *razî ola ola*, by dint of consenting
راضی اولماغین *razî olmaghin*, by reason of consenting
راضی اولدله *razî olâli*, since consenting.

EXERCISE XVII.

I shall be a soldier. He has become a soldier. Did he consent? He did not consent. When did that happen (واقى اولمق *vaki olmak*)? It happened last week. We shall repent (پشیمان اولمق *pishmân* olmak*) (it). He repented (it). I am very glad (ممنون *memnoun*) that I have seen you. I have not seen you for (برو *beri*) a long (چوقدن *chokdan*) time. You will dine (ایتمک *taam etmek*) with us? I cannot dine with you to-day. He disappeared (نا پیدا اولمق *na pâyda olmak*). We prevailed (غالب اولمق *ghalib olmak*). You prevailed. They must prevail. He will profit (فائددمند اولمق *faâdde-mend olmak*) by this experience (تجربه *tejribê*). You profited by what you saw. We have succeeded (مظہر توفیق اولمق *mâzhari-tevfik olmak*). Oh! that I might succeed. I shall be very grieved (متأسف *mutéessif*) if you go. You must not be sorry, because I shall return (عودت ایتمک *avdet etmek*) soon (عن قریب *an karib*). Has your brother returned? Yes. I was not aware (خبردار اولمق *khâbrdar olmak*) of it. You must have been aware of it. If we had been aware of it.

Conjugation of a Compound Passive Verb.

271. Passive compound verbs are formed by putting اولمق *olounmak*, the passive form of the auxiliary verb اولمق *olmak* (to become), after Arabic verbal nouns (see 269). Example,—

قتل اولمق *katl olounmak*, to be killed.

Indicative Mood.

Present.

Singular.	Plural.
قتل اولمیورم <i>katl olounouyouroum</i> ,† I am being killed	قتل اولمیوروز <i>katl olounouyourouz</i> , we are 'being killed
قتل اولمیورسون <i>katl olounouyoursoun</i> , thou art being killed	قتل اولمیورسونوز <i>katl olounouyoursounouz</i> , you are being killed
قتل اولمیور <i>katl olounouyor</i> , he is being killed	قتل اولمیورلر <i>katl olounouyorlar</i> , they are being killed

* The original Persian pronunciation is *peshiman*, but the Turks say *pishmân*.

† Or *olouniçorim*, &c.

Imperfect.

Singular.	Plural.
قتل اولنيور ايدم <i>katl olounouyor oudoum</i> , * I was being killed	قتل اولنيور ايدتى <i>katl olounouyor oudouk</i> , we were being killed
قتل اولنيور ايدك <i>katl olounouyor oudoun</i> , thou wast being killed	قتل اولنيور ايدكن <i>katl olounouyor oudounuz</i> , you were being killed
قتل اولنيور ايدى <i>katl olounouyor oudou</i> , he was being killed	قتل اولنيورلر ايدى <i>katl olounouyorlar oudou</i> , they were being killed

Aorist.

قتل اولنورم <i>katl olounouroum</i> , I am killed, or shall be killed	قتل اولنورم <i>katl olounourouz</i> , we are killed, or shall be killed
قتل اولنورسن <i>katl olounoursoun</i> , thou art killed, or wilt be killed	قتل اولنورسكن <i>katl olounoursounuz</i> , you are killed, or will be killed
قتل اولنور <i>katl olounour</i> , he is killed, or will be killed	قتل اولنورلر <i>katl olounourlar</i> , they are killed, or will be killed

Past.

قتل اولنوردوم <i>katl olounourdoum</i> , † I was killed, or would be killed	قتل اولنوردىك <i>katl olounourdouk</i> , we were killed, or would be killed
قتل اولنوردك <i>katl olounourdoun</i> , thou wast killed, or would be killed	قتل اولنوردكن <i>katl olounourdounuz</i> , you were killed, or would be killed
قتل اولنوردى <i>katl olounourdou</i> , he was killed, or would be killed	قتل اولنوردىلر <i>katl olounourdoular</i> , they were killed, or would be killed

* Or قتل اولنيوردوم *katl olounouyordoum*, &c.

† Or قتل اولنور ايدم *katl olounour oudoum*, &c.

Perfect.

Singular.

قتل اولندم *katl oloundoum*, I was killed,
or have been killed
قتل اولندت *katl oloundoun*, thou wast
killed, or hast been killed
قتل اولندی *katl oloundou*, he was killed,
or has been killed

Plural.

قتل اولندق *katl oloundouk*, we were
killed, or have been killed
قتل اولندکر *katl oloundounouk*, you were
killed, or have been killed
قتل اولندیلر *katl oloundoular*, they were
killed, or have been killed

Future.

قتل اولنه جغم *katl olounajaghim*, I
shall or will be killed
قتل اولنه جقسن *katl olounajaksin*, thou
shalt or wilt be killed
قتل اولنه جق *katl olounajak*, he shall
or will be killed

قتل اولنه جغز *katl olounajaghiz*, we
shall or will be killed
قتل اولنه جقسکر *katl olounajaksiniz*, you
shall or will be killed
قتل اولنه جقلر *katl olounajaklar*, they
shall or will be killed

Necessitative.

Present.

قتل اولنملوایم *katl olounmalıyım*, I
must or ought to be
killed
قتل اولنملوسن *katl olounmalısın*, thou
must or ought to be
killed
قتل اولنملو *katl olounmalı*, he must
or ought to be killed

قتل اولنملویز *katl olounmalıyız*, we
must or ought to be
killed
قتل اولنملوسکر *katl olounmalısıniz*, you
must or ought to be
killed
قتل اولنملولر *katl olounmalılar*, they
must or ought to be
killed

Perfect.

قتل اولنملو ایدیم *katl olounmalı idim*, I was obliged to be killed, or ought to have
been killed, &c., &c.

Optative.

Present.

قتل اولنه ایم *katl olounayım*, that I may be killed, &c.

Perfect.

قتل اولنه ایدیم *katl olounaydım*, that I might be killed, or might have been killed, &c.

* Also spelt اولنه ایدم.

Conditional.

Aorist.

قتل اولنسم *katl olounsam*, if I be killed, &c.

Perfect.

قتل اولنسىدىم *katl olounsaidim*, if I were killed, or if I had been killed, &c., &c.

Imperative.

Singular.

قتل اولن *katl oloun*, be thou killed
قتل اولنسون *katl olounsoun*, let him, her,
or it be killed

Plural.

قتل اولنەلەم *katl olounalim*, let us be
killed
قتل اولنكز *katl olounouz*, be killed
قتل اولنسونا *katl olounsounlar*, let them
be killed

Participles.

Active.

قتل اولنان *katl olounan*, being killed, who or which is, was, or will be killed
قتل اولنور *katl olounour*, being killed, who or which is or will be killed
قتل اولنمش *katl olounmouh*, who or which has been killed
قتل اولندق *katl oloundouk*, who or which has been killed
قتل اولنەجق *katl olounajak*, who or which will be killed

Passive.

قتل اولندق *katl oloundouk*, by which, with which, where, &c., one has been killed
قتل اولنەجق *katl olounajak*, by which, with which, where, &c., one will be killed.

Verbal Nouns.

قتل اولنمه *katl olounma*, the action of being killed
قتل اولندق *katl oloundouk*, the action of having been killed
قتل اولنەجق *katl olounajak*, the action of being about to be killed.

Gerunds.

قتل اولنوب *katl olounoup*, being killed
قتل اولنەرق *katl olounarak*, being killed
قتل اولنەجق *katl olounoujak*,) on being killed
قتل اولنەجه *katl olounounja*,)

* Also spelt اولنەيدم.

قتل اولنه اولنه *katl olouna olouna*, by dint of being killed
 قتل اولنمغین *katl olounmughîn*, by reason of being killed
 قتل اولنه لو *katl olounalî*, since being killed.

EXERCISE XVIII.

If you do not learn your lesson you will be punished (مجازات اولنمق *mujazat olounmak*). He was punished yesterday. If you act (حرکت ایتمک *héreket etmek*) well, you will be rewarded (مکافات اولنمق *mukiafat olounmak*). It is a shame (عیب *ayb*) that he has not been rewarded. Has the letter been sent (ارسال *irsal*)? Was it corrected (تصحیح اولنمق *tásshîh olounmak*) before it was sent? It ought to have been corrected. It was corrected. If it was not corrected it was not my fault (قباحت *kábahat*). When was Constantinople conquered (فتح اولنمق *feth olounmak*) by the Turks? Were the walls repaired (تعمیر اولنمق *tamir olounmak*)? They ought to have been repaired. The newspaper you speak of has been suppressed (محو اولنمق *mahv olounmak*). Why was it suppressed? It was suppressed because it wrote against (علیهندہ *aleyhindé*) the Government (حکومت *hukümet*). Where was the book you speak of printed (طبع اولنمق *tab olounmak*)? It was printed in Smyrna (ازمیر *Ezmir*). When was that town built (بنا اولنمق *bina olounmak*)? It was built three thousand years ago.

CHAPTER VI.

THE ADVERB.

272. An adverb is a word which qualifies a verb, an adjective, or another adverb. Example, دوستکز کوزل یازار *dostounouz ghiuzel yazar* (your friend writes *beautifully*); پک تکمیل سويلرسکز *Turkjé pek tekml suweylérsiniz* (you speak Turkish *very perfectly*); هوا پک لطیف در *hawa pek latif dir* (the weather is *very agreeable*).

273. In Turkish, adjectives are very often used as adverbs. Example, پک کوزل *pek fena héreket etdi* (he acted *very badly*); پک کوزل یازارسکز *pek ghiuzel yazarsınız* (you write *very beautifully*).

274. There are adverbs of manner, number, time, place, and order, and there are also affirmative and negative adverbs.

Adverbs of Manner.

275. The principal adverbs of manner are:—

گوزل	<i>ghiuzel</i> , beautifully, prettily
ایو	<i>éi</i> , well
فنا	<i>fena</i> , } badly
بد	<i>bed</i> , }
کنه or ینه	<i>yiné (ghené)</i> , } again
یکیدن	<i>yéniden</i> , }
اویله	<i>euilé</i> , } so, in that manner.
بویله	<i>beuile</i> , }

276. Adverbs of this kind are often formed by adding the Persian termination *انه* *ané* or *یانه* *yané* to nouns. Example, دوست *dost* (a friend), دوستانه *dostané* (friendly, in a friendly manner); بابا *bábá* (a father), بابایانه *bábáyané* (fatherly, in a fatherly manner).

The Particle *جه* *jé*.

277. Adverbs are also formed by adding the syllable *جه* *jé* to adjectives. Example, ترک *turk* (Turkish), ترکجه *turkjé* (in a Turkish way); ترکجه سويلمک *turkjé suweylémek* (to talk Turkish—i.e., after the manner of the Turks); فرانسز *fransız* (French), فرانسزجه *fransızjé* (after the manner of the French); فيلسوفجه ياشيوروم *fēilésöfjé yashayoroum* (I live philosophically).

278. This particle, *جه* *jé*, can also be added to nouns and pronouns, to form a kind of adverb or adverbial expression. Example, سزجه *sizjé* (in your opinion, after your way), بنجه *benjé* (in my opinion, in my way); ياشجه بندن دها بيوک سگز *yashjé benden daha biyuk sunuz* (you are greater than I as regards age—i.e., you are older than I); بوحسابجه يارين آک باشی *bou hissabja yarın aî bâshî* (according to this calculation, to-morrow is the first of the month).

279. *جه* *jé* added to adjectives has also sometimes the meaning of “pretty,” or “a little,” “passably.” Example, فرانسزجه ايوجه سويلر *Fransızjé ēijé suwéyler* (he speaks French pretty well); خستهجه در *khashataja dir* (he is a little ill).

280. *جه* *jé*, when added to nouns, and having the meaning of “as,” “after the manner of,” sometimes takes the syllable *سنه* after it. Example, انسانجهسنه حرکت ايتمليدر *insanjésené héréket etmélidir* (one ought to act like a man).

281. Adverbs of Number.

چوک	<i>chok,</i>	} much
وافر	<i>wafir,</i>	
از	<i>dz,</i>	little
براز	<i>bir dz,</i>	a little
ازاجق	<i>dzajik,</i>	a very little (<i>un petit peu</i>)
دخی	<i>dakhi,</i> or	} more
دها	<i>daha,</i>	
زیاده	<i>ziadé,</i>	
پک	<i>pek,</i>	very.

282. Adverbs of Place.

نراده	<i>nerédé,</i>	} where ? in what place ?
نیرده	<i>né yerdé,</i>	
قانی	<i>kānī (hanī),</i>	
قنی or قنده	<i>kándé,</i>	
نریده	<i>neréyé,</i>	} whither ? to what place ?
نیرده	<i>né yeré,</i>	
نردن	<i>neréden,</i>	} whence ? from what place ?
نیردن	<i>né yerden,</i>	
نردن	<i>nérden,</i>	
بوراده	<i>bourada,</i>	} here
بورده	<i>bourda,</i>	
بونده	<i>bounda,</i>	
شونده	<i>shounda,</i>	
اوراده	<i>orada,</i>	} there
اورده	<i>orda,</i>	
بورایه	<i>bouraya,</i>	} hither
بویره	<i>bou yeré,</i>	
اورایه	<i>oraya,</i>	thither
بورادن	<i>bouradan,</i>	} hence, from here
بویردن	<i>bou yerden,</i>	
اورادن	<i>oradan,</i>	from there, thence
هریرده	<i>her yerdé,</i>	everywhere
هیچ بیریرده	<i>hich bir yerdé,</i>	nowhere
صاغه	<i>sagha,</i>	to the right
صوله	<i>sola,</i>	to the left.

283. **Adverbs of Time.**

شمدى	<i>shimdi,*</i>	now
شمدى يه دك	<i>shimdiyé dek,</i>	until now, hitherto
نزمان or نزمان	<i>né zeman,</i>	} when ?
قچان	<i>káchán,</i>	
نوقت or نوقت	<i>né wákít,</i>	} when ?
دمين	<i>demin,</i>	
چوقدن	<i>chokdan,</i>	a long while ago, for a long time
بوگون	<i>boughün,</i>	} to-day
اىروز	<i>imrouz,</i>	
دون	<i>dun,</i>	} yesterday
ديروز	<i>dirouz,</i>	
اولسى كون	<i>evvelsi ghün,</i>	} the day before yesterday
اوته كون	<i>euté ghün,</i>	
يارين	<i>yarın,</i>	to-morrow
اول بر كون	<i>o bir ghün,</i>	the day after to-morrow
ارته	<i>erté,</i>	} the day following
فردا	<i>ferda,</i>	
دائما	<i>daïma,</i>	always
هيچ	<i>hich,</i>	} never
اصلا	<i>asla,</i>	
كوندز	<i>ghiunduz,</i>	in the daytime
كيجه	<i>ghejé,</i>	at night
اركن	<i>erken,</i>	early
كچ	<i>ghech,</i>	late
اخشام	<i>akhsham,</i>	at evening, of an evening
صباح	<i>sabah,</i>	in the morning, of a morning
اويلن or اويلن	<i>euilén,</i>	at midday
بهارين	<i>baharın,</i>	in the spring
يازین	<i>yazın,</i>	in the summer
قيشین	<i>kışın,</i>	in the winter
كوزین	<i>ghiuzun,</i>	in the autumn
صباحلین	<i>sabahléin,</i>	early in the morning
اخشاملین	<i>akhshamléin,</i>	in the evening
كوندزين	<i>ghiundu:un,</i>	in the daytime

* Generally pronounced *shindi*.

گهجه لیلین	ghojéllén, in the night	
انسز	ansîz, انسزین	} suddenly
or اب انسزین	âp ansîzin,	
بولدر	bouldour, last year	
گهچنلرده	ghechenlerde,	} lately
گهچنده	ghechêndé,	
اوته کونلرده	euté ghiunlerde,	
تیز	tîz (têz),	} soon, quickly
چابک	chabik,	
بعضی کره	bâzî kerré,	} sometimes
احیاناً	ahyanan,	
بعضی وقت	bazî wâkîl,	
اول	evvel,	} before
مقدم	mukaddem,	
سکره	sonra (sora), afterwards, by-and-bye.	

284. Adverbs of Order.

اول	evvel, اولاً	} first of all, firstly, in the first place
ابتدا	ibtida,	
ثانیا	saniya,	} in the second place
ایکینجی یرده	ikinji yerdé,	
عاقبت	akîbet, at last, at length.	

285. Adverbs of Interrogation.

نه	né, what ?	
نیچون	nichun (nichin), why ?	
نه سبیدن	né sébeden, for what reason ?	
نصل	nassl,	} how ? in what manner ?
نیجه	nijé,	
قاج	kach, how many ?	
نه قدر or نقدر	né kâdar, how much ?	

286. Adverbs of Affirmation.

اوت	evvet,	} yes
بلی	béli,	
کرچک	gerchek, truly, really	

بلکی *belki*, perhaps
 حقیقت *hakikkat*, } truly
 حقا *hakka*, }
 شبّه‌سی *shubhési*, no doubt, doubtlessly
 واقعا *wakîa*, really, in fact.

287. Negative Adverbs.

یوق *yok*, } no
 خیر *khâir*, }
 دکل *déil*, not
 کوجلّه *ghiujilé*, hardly, with difficulty
 کوچ بلا *ghiuch bela*, hardly, only just
 آنجک *anjak*, only, hardly, just.

Miscellaneous Adverbs.

288. The other Turkish adverbs most in use are :—

کی *ghibi*, as, like
 نته کم *néte kim*, as, in like manner as
 اشتّه *ishté*, behold
 تک *tek*, only, merely
 کوره *gheuré*, according
 بیلّه *bilé*, even
 طولاّی *dolayî*, } concerning, on account of.
 یکا *yana*, }

289. The following Persian words are used as Turkish adverbs :—

هنوز *henuz* (*héniz*), only just this moment
 هنوز (with a negative), not yet
 هرگز *herghéz*, never
 چون *choun*, as
 کاه *ghiah*, sometimes
 همیشه *hemishé*, always.

290. Any masculine Arabic noun or adjective may be made into a Turkish adverb by an *ı* being put after it ; and any Arabic noun or adjective

of the feminine form may be changed into a Turkish adverb by the final *ê* being written thus : *ت* and the sign *´* added. Example, *حق hak* (truth), *حقا hakka* (in truth, in justice); *اول evvel* (first), *اولا evvela* (firstly); *ثانى sani* (second), *ثانيا sania* (secondly, in the second place); *ملت millet* (people, nation), *ملتة milletan* (as regards the people, nation). With masculine words thus converted into Turkish adverbs, the sign *´* is sometimes prefixed to the *ا*, thus, *ثانياً اولاً حقاً*, and they are pronounced accordingly as if they ended with the sound of *an*; but it is generally omitted, and the words pronounced as if ending with the sound of *a*.

The Interrogative Particle می *mi*.

291. To show that a sentence is interrogative, the Turks make use of the adverbial particle می *mi*, *mî*, *mou*, or *mu*, corresponding to the Latin *ne*, *an*. Example, *اسمى بلورميسى issmimi bilirmisiniz* (do you know my name?), *كلدىمى gheldimmi* (did he come?), *ياغموور ياغه جتمى yaghmoor yaghajakmi* (will it rain?)

292. This particle is placed after the word to which the question chiefly refers. Example, *لوندردان كلدىمى Londradan gheldimmi* (has he come from London?), *لوندردانمى كلدى Londradanmi gheldi* (has he come from London?), *لوندردان بو كونمى كلدى Londradan bou ghüümü gheldi* (did he come from London to-day?).

293. In asking a question, if an interrogative pronoun, such as *كيم kim*, *قنغى hanghi*, *قاچ kach*, *قاجنجى kachinjî*, or *نصل nassl*, be used, then *مى* is not employed. Example, *نه استرسىز ne isstersiniz* (what do you want?); *نصل سىز nassl siniz* (how are you?); *كيم بلور kim bilir* (who knows?); *نچون ياپدى nichin yapdi* (why didst thou do it?). In short, *مى* must always be used unless the interrogative nature of the sentence is clearly indicated by some other word.

EXERCISE XIX.

Where are you going to? You are walking very quickly. Why are you hurrying (*عجله ايتمك ajelê ctmek*)? If I do not hurry I shall be late. My sister has been ill lately, but now she is better. When did you see the Emperor? I saw him the day before yesterday on the Bosphorus (*بوتاز Boghâz*). Where does he

live? Do you know his name (اسم *issm*)? I know it very well. Will you tell it me? Yes, I will tell it you by-and-bye. You must get up early to-morrow. I never get up early. Do you go to (یا نمت *atmak*) bed late? Sometimes I go to bed late. It is good to get up early in the summer. Did he send a present (هدیه *hediye*)? Perhaps. Do you not know? No, I do not know. Will you ask?

CHAPTER VII

PREPOSITIONS OR POSTPOSITIONS.

294. IN the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called postpositions, placed after the words to which they refer.

295. Some postpositions are joined to words, others are written separately.

The following postpositions are joined to the words to which they refer :—

296. **ك**, which corresponds to *of* in English. Example, **اوك** *evin* (of the house), **ادمك** *ádámın* (of the man), **اڭاجك** *âğhâjın* (of the tree). If the word to which it is attached end in a vowel, then **ك** becomes **نك**. Example, **بابانك** *bábânın* (of the father), **قارينك** *kârının* (of the woman), **المانك** *elmanın* (of the apple).

297. The word **سو** *sou* (water) is an exception to the rule, as it forms its genitive by the addition of **يك** instead of **نك**. Example, **سو** *sou* (water), **صوبك** *souyouk* (of the water).

298. **ي** placed after a noun or pronoun indicates that it is the direct object of a transitive verb, *i.e.*, that it is in the accusative case. Example, **ادى كوردوم** *ádâmı ghieurdum* (I saw the man).

299. When the word to which it is attached ends in a vowel, it becomes **يى**. Example, **المایى يدم** *elmayi yedem* (I ate the apple), **كوپرىيى تعمير ايتدiler** *kucupruyu tamir etdiler* (they repaired the bridge).

300. After the relative pronominal affixes, and after the possessive affixes of the third person singular or plural, this postposition changes into **نى** for the sake of euphony.

The final *ی* of the different singular affixes is then omitted if it be connected with the letter preceding it. Example, *مکتوبنی او قودم mektou-bounou okoudoum* (I read his letter).

301. But the final *ی* of the plural affix is always retained, and also that of the singular affix if it be not connected with the letter preceding it. Example, *مکتوبلارینی او قودم mektoublarini okoudoum* (I read their letter); *برادرینی سورعیسکر beradérini severmisiniz* (do you like his brother?); *پدرینی بلورم péderini bilirim* (I know his father).

302. *ه* corresponds to "to" in English, and serves to indicate that the word to which it is joined is in the dative case. Example, *او ه کیست evé ghit* (go to the house), *استانبوله کی تدی Istanbula ghitdi* (he went to Constantinople).

303. But if the word to which it is joined end in a vowel, it changes into *یه*. Example, *لوندراهیه کیتملیسکر Londraya ghitmélisiniz* (you ought to go to London); *خواجهیه ویردم khojaya vérdim* (I gave (it) to the professor).

304. When this postposition is joined to a word having the relative pronominal affix *کی ki*, or the possessive affix of the third person singular or plural, it takes an *ن n* before it, to prevent the clashing of the vowels; and in this case the singular affixes *کی* and *نی* lose their final *ی*. Example, *برادرینه سویلدم beradérine suwylédim* (I told his brother), *باباسینه یازدم bâbâsina yazdım* (I wrote to his father), *دوستلارینه هدیه ویردی dostlarına hédiyê vérdi* (he gave a present to their friends), *مملکتلرینکینه memlékettérininkiné* (to him of their country, or belonging to their country).

305. If the singular affix *ی* be joined to the letter preceding, it is omitted before this postposition. Example, *مملکته کتدی memléketiné ghitdi* (he went to his country).

306. If the *ی* be not joined to the letter preceding it, it is retained. Example, *شهرینه shehiriné* (to his city), *پدرینه péderiné* (to his father).

307. Joined to a future verbal noun followed by a pronominal possessive affix this postposition corresponds to our expressions "instead of," "rather than." Example, *یازه جغمه بر از کزرم yazajaghina bir âz ghézerim* (rather than write, or instead of writing, I will walk a little).

308. *ده da, dé*, corresponds to "in" or "at," and indicates where one is or where something happens. Example, *اوده در evde dir* (he is in the house or at the house, i.e., at home), *ازمیرده او طوریور Ezmirdé otouriyor* (he lives in Smyrna).

309. The possessive pronominal affixes of the third person singular and plural, as well as the relative pronominal affix, change their final *ی* into *ن* before *ده*, but retain the sound of it. Example, *اوداسنده* *odasında* (in his room), *اودالرنده* *âdalerinde* (in their island), *اودلرنده* *evlerinde* (in their house), *بابامکنده* *bâbâminkinde* (in that of my father).

310. Joined to an infinitive or verbal noun this postposition corresponds to “engaged in,” “busy with” in English. Example, *اوقومقده در* *okoumakda dir* (he is reading or busy with writing), *اوقومده در* *okoumada dir* (he is reading or busy with writing), *چالشمقده ایدی* *châlishmakda idi* or *چالشمده ایدی* *châlishmada idi* (he was studying or occupied in studying),

311. *دن* *den, dan*, is equivalent to “from,” and shows that the word to which it is appended is in the ablative case. Example, *ادرندن کلدی* *Edirnéden gheldi* (he has come from Adrianople).

312. The rules given above with regard to *ده* when preceded by the final *ی* of the possessive and relative pronominal affixes apply also to *دن*. Example, *مملکتندن* *memléketinden* (from his country), *باباسندن پاره الدی* *bâbâsından parâ âldi* (he has received money from his father), *دوستلرندن* *dostlarından khâbr âldiler* (they received news from their friends), *بابامکنندن* *bâbâminkinden* (from that of my father).

313. *دن* sometimes means “by” or “through,” or “of.” Example, *قردن* *karadan* (by land), *دکردن* *dénizden* (by sea), *کاپودن کیردک* *kâpidan ghirdik* (we entered through or by the gate), *زهردن اولمک* *zehirden eulmek* (to die of poison or by poison).

314. After past verbal nouns with a pronominal affix it means “owing to,” “by reason of.” Example, *سویلدیکمه دقت ایتمدیکندن* *suréylédiyimé dikkat etmédiyinden* (owing to his not paying attention to what I said), *ایشتمدیکمن* *ishitmédiyimden* (by reason of my not having heard, as I did not hear), *کلدیکمن* *gheldiyimden* (as I have come, &c.).

315. It is also used to express “than.” Example, *بدن بیوک سکر* *benden biyuk siniz* (you are taller than I).

316. It indicates also the material of which anything is made and then corresponds to “of.” Example, *کارکیدن* *kiavghirden** (of brick), *التوندن* *altından†* (of gold), *اغاچدن* *âghâjdan* (of wood), *دمیردن* *démirden* (of iron), *بو ساعت التوندن در* *bou saat âltından dir* (this watch is

* Generally pronounced by the Turks *kiavghir*, although, according to the spelling, it ought to be *kiarghir*.
† Or *áltoundan*.

of gold), یاپلمش بر کوپری *démirden yapılmış bir keupru* (a bridge made of iron), اوکر کارکیدن در *eviniz kiavghirden dir* (your house is of brick).

317. *siz, siz, suz, or souz*, “without,” corresponds to the termination “less” in English. Example, شهبه سز *shubhésiz* (doubtless), تأخر سز *téék-khousouz* (without delay).

318. *lé* instead of *ilé* corresponds to “with” or “by.” Example, واپور ایلہ *vapor ilé gheldi* (he came by the steamer), قورشون قلم ایلہ *kourshoun kalem ilé yazdım* (I wrote (it) with a pencil).

319. When *ایلہ* or *لہ* is used after personal, interrogative, or demonstrative pronouns they must be put in the genitive, except the third person plural. Example,—

- بنم ایلہ *benim ilé* or بنملہ *benimlé*, with me
- سنکله *seninlé*, with thee
- انکله *onounla*, with him, her, it
- بزملہ *bizimlé*, with us
- سزکله *sizinlé*, with you
- انلرله *onlarla*, with them.

320. *lé* is joined to infinitives and then means “because.” Example, سز سوزمکله *siz sevmek-lé* (because you have loved), انلر چالشمکله *onlar chálışmak-la* (because they have studied, or, they having studied).

321. *لہ* is sometimes used as a conjunction and corresponds to “and.” Example, سزکله بن *sizinlé ben* (you and I), بیلمکله بیلیمکله بر دکل در *bilmek-lé bilmémek bir déil dir* (to know and not to know are not the same), مریکب ایلہ قلم ویر بکا *murekkeb ilé kalem vér bâna* (give me a pen and ink).

322. The other postpositions are always written as separate words.

323. These postpositions are either variable or invariable.

The Invariable Postpositions.

324. The invariable postpositions are the real ones and correspond to prepositions in other languages. Amongst these are, ایچون *ichun, ichin* (for, owing to), گیبی *ghibi* (like), گورہ *ghieuré* (according to), دیکین *déyin* (as far as), سکرہ *sora* (after).

325. When ایچون is joined to personal, interrogative, or demonstrative

pronouns they must be put in the genitive, except the third person plural. Example,—

benim için *benim için*, for me
 senin için *senin için*, for thee
 onun için *onoun için*, for him, her, or it
 bizim için *bizim için*, for us
 sizin için *sizin için*, for you
 onların için *onlar için*, for them.

نننک ایچون *nénin için* (for what?), کیمک ایچون *kimin için* (for whom?). But کیم and ن may be used in the nominative when followed by ایچون, and one may therefore correctly say کیم ایچون *kim için*, ن ایچون *né için* (what for?). In the same way کیم and ن, when followed by ایله or له, may be put either in the nominative or genitive. Example, کیم ایله *kim ilé* or کیمک ایله *kimin ilé* (with whom?), نننک ایله *nénin ilé* or ن ایله *né ilé* (with what?).

326. The variable postpositions are mostly nouns which are used in connection with other nouns or pronouns to supply the place of prepositions in European languages. Their use will be best understood from examples. Thus ارا *ara* means “the midst”; ارامیزده *aramizdé*, in the our midst, *i.e.*, between us; ارالرینده *aralerindé*, in their midst, *i.e.*, between them. ارد *ard* means the space at the back side of anything, or the back; اردیمده *ardimdé*, in my back, *i.e.*, behind me. اولک *eun* means the space in front of anything, the front; اوکیمده *eunumdé*, in my front, *i.e.*, before me; اوکیزده *eununuzdé*, in your front, *i.e.*, before you; اولک اوکنده *evin eunindé*, in the front of the house, *i.e.*, before the house. اوزر *uzer* means the space over anything; اوزریمده *uzerimdé*, in the space over me, *i.e.*, over or upon me; اوزرلرینده *uzerlerindé*, in the space over them, *i.e.*, over them or upon them.

327. The words thus employed and the prepositions in European languages which they supply the place of are as follows:—

ارا	<i>ara</i> ,	} the midst Between, amongst
اورته	<i>orta</i> ,	
بین	<i>béyn</i> ,	
میان	<i>miyan</i> ,	
ارد	<i>ard</i> ,	the back, the space behind . . . Behind
اشاغه	<i>ashagha</i> ,	} the lower part Below, under
اشاغی	<i>ashaghı</i> ,	
الت	<i>Altı</i> ,	the space under Under

اوزر	uzer, the space over	Over
است	ust, „	„ on
اچ	ich, {	the inside Inside
اچرو	ichéri, }	
اون	eun, the front	Before, in front of
طشرد	tâshra, {	the outer part (of anything) Out of, outside
or طشری	dîshari, }	
یاقین or یقین	yakîn, the space near	Near
اوزاک	ou-zak, the space far away	Far
یان	yan, the side	Near
یوقاری	youkari, the top of anything	Above
قارشو	karshî, the space opposite	Opposite
دیب	dib, the bottom of anything	Under.

328. The postpositions **دک** *dek*, **دکین** *déyîn* (as far as, until), **طوغری** *doghru* (towards), **یاقین** *yakîn*, **قریب** *karib* (near), **قارشو** *karshî* (opposite), and **کور** *ghieuré* (according to) require the noun they refer to to be put in the dative case. Examples, **کچهدک** *ghejéyédék* (until night), **ازعمره** *Ezmiré doghrou* (towards Smyrna), **سویلدیکیزه** *suwéylediyinizé ghieuré* (according to what you say), **اومه یاقین** *evimé yakîn* (near my house).

329. **سکره** *sora* (after), **اوترو** *euturu* (with regard to), **یکا** *yana* (with respect to), **برو** *béri* (on this side of, since), **اوته** *euté* (on the other side of), **اول** *evvel*, **اقدام** *âkdém*, **مقدم** *moukâddem* (before), **غیر** *ghairi*, **ماعد** *maada*, **بشقه** *bâshka* (except, besides), **طشرد** *tâshra* (out of), **اچرو** *ichéri* (inside), **اشاغی** *âshaghî* (under), **یوقاری** *youkari* (above) require the ablative. Examples, **یازدیغمدن سکره** *yazdiyimdan sora* (after my writing), **کلدیگندن اول** *gheldiyinden evvel* (before his coming), **شهردن طشرد** *shehirden tâshra* (outside the town), **بندن بشقه کسه بلمز** *benden bâshka kimsé bilmez* (no one knows except me).

330. In written Turkish some Persian and Arabic prepositions are used.

The Persian Prepositions.

The Persian prepositions are as follows:—

ب or **به** *bé* corresponds to “to,” “in,” or “with.” Example, **بدست** *bé desst* (in the hand), **بشمشیر انتقام** *bé shimshir-i-intikam* (with the sword of vengeance), **است شهر رفته** *bé shehîr refte esst* (he is gone to the town), **بامید خدا** (with the hope of God).

331. بی *bi* (without). Example, بیاب *bibak* (without fear, fearless), بینظیر *binazır* (without equal, peerless), بیچاره *bi charé* (without resource), بیوفا *bi véfa* (without fidelity).

332. با *ba* (with). Example, با خدا *ba khuda* (with God), با من *ba men* (with me), با حرمت *ba hurmet* (with respect).

333. بر *bér* (on, in, to, according). Example, بر عکس *bér akss* (on the contrary), بر طرف *bér taraf* (on one side), بر سر *bér sér* (on the head), بر یک *bér yek* گوشه *kiushé-i-chimen* (in one corner of the garden), بر منوال *bér minval-i-mouharrér* (in the way mentioned), بر وجه مشروح *bér vejhi meshrouh* (in the said manner).

334. زیر *zir* (under). Example, زیر زمین *ziri zémin* (under the earth, subterranean).

335. در *dér* (in). Example, در بوستان *dér bosstan* (in a garden), در این عالم *dér in* alem* (in this world), در دست *dér desst* (in hand). It also sometimes signifies about or on. Example, در بیان فتح هندستان *dér béyan-i-feth-i-hindisstan* (about the conquest of India).

336. از *ez* (from, of, by, through, over, under). Example, از دست *ez desst* (out of hand, from the hand), از سر نو *ez sér-i-nev* (again), از هر جهت *ez hér jihat* (from every side, in every respect, in every way).

337. تا *ta* (as far as, until) always requires another preposition like ب *be* or قدر *qadr* with it. Example, تا تبصباح *ta bé sabah* (until the morning) or تا صباحه دک *ta sabahu dek*.

338. برای *beraī* (for). Example, برای مصلحت *beraī muslahat* (for a piece of business).

The Arabic Prepositions.

339. The Arabic prepositions are much used in Turkish, but only in connection with Arabic words. Those most frequently met with are the following :—

ب *bi* (with, by, in, on). Example, بسم الله *bissm-illah* (in the name of God), باجمعهم *bi ejmaihim* (with the whole of them, i.e., all together), بالجملة *bil jumlé* (all, every one), بالاتفاق *bil itifuk* (with agreement, i.e., unanimously), بالله *billahi* (by God!).

* “i” in Arabic and Persian words, when corresponding to a vowel ی or ای, is generally a long vowel and must be pronounced like *i* in French or *ee* in English.

340. *bila* (without). Example, *bila shuphé* (without doubt), *bila roukhsât* (without permission), *bila faîz* (without interest).

341. *ila* (to, towards, as far as, until). Example, *ilê-l-an* (until this moment, hitherto), *ilê-l-ébed* (until eternity, to all eternity), *ila-akhîrîh* (until the end).

342. *an* (from, of, out of). Example, *anhu* or *anh* (from him, from it), *anhu* (from her), *an-kassdin* (on purpose), *la-an-kassdin* (accidentally), *an-samimi-l-kalb* (from the bottom of the heart).

343. *min* (from, of, out of). Example, *min-el-kâdim* (from ancient times).

344. *ala* (on, upon, according to, in, to). Example, *alê-l-oumoum* (generally), *alê-t-tahkik* (assuredly, really), *ala-vejhi-t-tâfsil* (in a detailed manner), *alê-t-tévali* (successively), *ala-éyi-hal* (in whichever way), *ala-kéla-t-tâkdîrêin* (in either of the two cases), *alê-s-subah* (early in the morning).

345. *fi* (in, to, concerning). Example, *fi-l-hâkika* (in truth, in fact, really), *fi-l-hal* (instantly, at once), *fi-l-jabr* (about algebra).

It is also used in the sense of at, when stating a price. Example, *fi yirmi ghroush* (at the rate of twenty piastres).

346. *li* (for, to). Example, *li-mâslahat* (for business), *ibreten-li-ss-sairin* (as an example to others), *hubbetan-li'llah* (for God's sake).

This letter is sometimes used combined with the word *ajl* (cause, reason). Example, *li-ejl-il-mâsslahat* (for business).

347. *lida*, *lédé* (immediately after—in time, quite near—in space, on). Example, *lédé-l-vussoul* (on arrival), *lédé-ss-sual* (when asked), *lédé-l-iktiza* (in case of need, when requisite).

EXERCISE XX.

Last year a great many travellers (يولجى *yoljou*) came from England to Turkey. My servant has gone to France to see his family. I paid him his salary (ايلتى *ailti*).

ailik) before he departed (قالقمن *kalkmak*), but he spent (kharj ایتmek *kharj etmek*) it all except five pounds. It is very inconvenient to be amongst strangers (یابانجی *yabánjî*). Your house is amongst trees. My house is in front of the castle (قلعه *kala*). The book is under the table. The ink is in the cupboard (دولاب *doláb*). He has gone to his country. Did you bring this rose for me? For whom is this money? For him or for them? I do not know, but probably it is for you. For God's sake! The king (قرال *kral*) punished the murderer (قاتل *kátıl*) as an example to others. She is without equal. He killed his brother on purpose. In Constantinople there is an underground railway (دمیر یول *démir yol*). He lent me the money without interest. That is beyond doubt. The council unanimously resolved (قرار ویرمك *karar vermek*) to declare war (ilan-i-harb ایتmek *ilan-i-harb etmek*). He found a treasure (خزینه *khaziné*) at the bottom (دیب *dib*) of the tree in his garden. He related (نقل ایتmek *nákl etmek*) all he had seen in a detailed manner. In the name of God. Here, we are arrived.* Where does your friend live? Out of the town. In case of need the police (ضبطیه ماءوری *zâbtîyé mamourou*) must help (اعانه ایتmek *iané etmek*) and protect (حمایت ایتmek *himayet etmek*) him.

CHAPTER VIII.

CONJUNCTIONS.

348. THERE are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them. Many Persian and Arabic conjunctions, however, are used in written Turkish.

349. Copulative Conjunctions.

	و	<i>vé, u or ou,</i>	and	
هم	<i>hem,</i>	هم	<i>hem,</i>	} both, also
وهم	<i>hem, vé hem,</i>			
دا	<i>da, dé,</i>			} also, and, even
دخی	<i>dakhi,</i>			
حتی	<i>hatta,</i>		so much so that, even	
نه	<i>né,</i>	نه	<i>né,</i>	neither, nor.

* Say, Behold! we have come.

Pronunciation of و.

349. *vé* is pronounced *ou* or *u* when it connects two synonymous words, or words which are a contrast to each other or usually coupled together. Example, *لَیل و نهار léil u nahar* (night and day), *کاغد و قلم kiagad u kalem* (pen and paper). If it come after a word ending in a vowel it is pronounced *vu*. Example, *سفا و حفا sâfa vu jefa* (pleasure and pain). In short sentences *vé* is often omitted. Example, *انا بابا ana bâbâ* (father and mother), *اوکور یازار okour yazar* (he reads and writes).

350. *hem* must be repeated. Example, *هم بن هم hem ben hem sen* (both you and I), *هم نازک هم اوکومش برادم در hem nazik hem okoumush bir âdlâm dîr* (he is both an affable and a learned man).

351. *dé* or *dakhî* is always placed after the word which one wishes to emphasize, and it is sometimes repeated. Example, *بن ده سن ده ben dé sen dé* (I and you also), *ده کدیده ده کاشمیش در ghitdisé dé ghelmish dîr* (if even he went, he has returned).

352. *vé* is often replaced by *ilé*. Thus, *سو ایله شراب sou ilé sherab* (wine and water).

353. *hatta* (even, so much so that) introduces a phrase which corroborates what precedes it. Example, *hatta o dakhî razî oldou* (so much so that he also has consented).

354. *né, né* or *né, véné* (neither, nor). Example, *نه یر نه ایچر né yér né ichér* (he neither eats nor drinks), *نه اوکور نه یازار né okour né yazar* (he neither reads nor writes).

Disjunctive Conjunctions.

355. The disjunctive conjunctions are the following:—

یا <i>ya</i> ,	} or
یاخود <i>yakhod</i> ,	
یا یا <i>ya ya</i> ,	either, or
کرت <i>gherek</i> کرت <i>gherek</i> ,	} whether, or whether
استر <i>isstér</i> استر <i>isstér</i> ,	
ها <i>ha</i> ها <i>ha</i> ,	
یوخسه <i>yokhsa</i> ,	} or else, otherwise, or (after or before a negative sentence)
یوقسه <i>yoksa</i> ,	
الا <i>illa</i> ,	or otherwise, but, except, only that, saving that.

356. *استر* and *کرک* *ها* are put before two opposite words or phrases to state an alternative. They require the verb to be in the conditional or imperative, but with *استر* it can only be in the imperative. Example, *ها یازسه ها یازسه* *ha yazsa ha yazmassa* or *ها یازسون ها یازسون* *ha yazsın ha yazmasın* (whether he write or not), *کرک کلسه کرک* *gherek ghelsé* *gherek ghelmessé* (whether he come or not).

Contrasting Conjunctions.

357. The conjunctions used for making contrasts are as under :—

اما	<i>amma,</i>	} but
لکن	<i>lakin,</i>	
ولکن	<i>vé lakin,</i>	
والا	<i>vé illa,</i>	otherwise, or if not, and if not
اگرچه	<i>éyérché,</i>	} although.
گرچه	<i>gherché,</i>	

Conditional Conjunctions.

358. The conjunctions which serve to state a condition are the following :—

اگر	<i>éyér,</i>	if
سانکی	<i>sanki,</i>	as if, as though, supposing it were
فرض ایدلم که	<i>farz edélím ki,</i>	} supposing that
طوت که	<i>tout ki,</i>	
طوتدلم	<i>toutalím,</i>	
طوتدلم که	<i>toutalím ki,</i>	
فرضا که	<i>farazu ki,</i>	
فرض ایدلم که	<i>farz edélím ki,</i>	} as if, as it were
کیا که	<i>ghiouyu ki,</i>	
مکز	<i>méyér,</i>	} unless, and still, and yet
مکرکه	<i>méyér ki,</i>	
مکرسه	<i>méyér sé,</i>	while, and yet.

359. *اگر* requires the verb to be in the conditional. Example, *اگر یایمز* *éyér yapmaz-issé mujazat ederim* (if he does not do it, I will punish him), *اگر چالشه اوکرنه جت* *éyér châlîshsa eurenéjek* (if he studies he will learn). It is very often omitted, especially in conversation, the sense being sufficiently indicated by the conditional mood of the verb.

Miscellaneous Conjunctions.

360. The remaining conjunctions are as under :—

اوله که <i>euilé ki,</i>	} so that
بوله که <i>beuilé ki,</i>	
شوله که <i>sheuilé ki,</i>	
ایمدی <i>imdi,</i> now, therefore, wherefore	
آنک ایچون <i>an'in ichin,</i>	} therefore
اول سبیدن <i>ol sebebden,</i>	
یعنی <i>yani,</i> that is to say	
خصوصا <i>khousoussa,</i>	} especially, particularly
على الخصوص <i>al elkhousouss,</i>	
زیرا <i>zira,</i>	} because
زیرا که <i>zira ki,</i>	
چونکه <i>chunku or chunki,</i> as, because	
که <i>ki,</i> that, for, because	
تا که تا <i>ta ki,</i> as far, in order that	
مادام <i>madam,</i> as long as	
مادامکه <i>madamki,</i> since, as	
کاشکی or کاشکه <i>kiaszki (keshki),</i> would to God that !	
شاید که <i>shayed ki,</i> may be that, peradventure lest	
مبادا که <i>mebada ki,</i> for fear that, God forbid that	
الحاصل <i>el hâssıl,</i>	} finally, in a word
ولحاصل <i>vé el hâssıl,</i>	
حاصل کلام <i>hâssılı kélam,</i>	
نتیجه کلام <i>netijé-i-kélam,</i>	
خلاصه کلام <i>khoulassa-i-kelam,</i>	
القصة <i>el-kıssu,</i>	
پس <i>pess,</i> then, moreover	
پس ایمدی <i>pess imdi,</i> well then	
فقط <i>fakút,</i> only	
بعدہ <i>badahu,</i> then, afterwards.	

361. مکر or مکرکه begins a phrase expressing an exception. Example, اورایہ کیدہ منسکر مکر کہ *بارکیر ایلہ اولہ *oraya ghidémcsiniz méyér ki béghir ilé ola* (you cannot go there unless with a horse).

* The original Persian pronunciation of this word is *barghir*, but in Turkish it is pronounced *béghir*. It originally meant a pack-horse, but is now often used for any horse.

362. مکر *méyér*, or مکر سه *méyér sé* begins a phrase containing a statement contrasting with what has been asserted previously. Example, یکی ارایور مکر سه تربزه اوزرینه دوریور *iki saatdan beri kalemini arayor méyérsé tirébezé uzeriné douriyor* (he has been looking for his pen for two hours, and yet it was on the table all the while).

363. شاید *shayed ki* is used to express a contingency desired or anticipated. Example, قرال اولور, شاید *shayed ki kral olour* (peradventure he will become king).

364. مبادا *mébada ki* is used to express a contingency one fears but hopes to avoid. Example, قرال اولور, مبادا *mébada ki kral olour* (for fear that he may become king, God forbid that he become king!).

365. "Or" between numbers is omitted in Turkish. Example, یکی ایچ *iki uch elma* (two or three apples), بش الی ای *besh áltı aī* (five or six months), کیرک الی لیرا *kirk elli lira* (forty or fifty pounds).

EXERCISE XXI.

He neither reads nor writes. Both you and I are English. I went, but I did not see the pasha, because he was not at home. Although he is rich he is not happy (ممنون *memnoun*). He is neither rich nor poor (فقیر *fakır*). Whether it rain or not, I shall go out. Whether he like (استمک *ıstémek*) it or not, do not do it again (بردها *bir daha*). She is both beautiful and amiable (نازک *nazik*). If you do not obey (اطاعت ایتمک *itaat etmek*) you will be punished. I will help (یاردم *yardım etmek*) you, as you have helped me. Would to God I had known! As if he had been mad (دلی *déli*). You will regret it as long as you live. God forbid that she hear it! I will not tell her, as I have promised (سوز ویرمک *seuz vermek*). We go and come every day. You must take care or else you will lose your money. I shall neither take care nor lose my money. As you are so obstinate (عنادجی *ınadji*) you deserve to lose your money. Give me a pen and paper.

CHAPTER IX.

INTERJECTIONS.

366. INTERJECTIONS are words which express a sudden and violent emotion.

Sometimes they are used alone, and sometimes accompanied by the word

to which they refer, which in Turkish is generally put in the dative. Example, *افرین* *aferin* (bravo! well done!), *افرین سزه* *aferin size* (bravo you!); *يازق* *yazık* (it is a pity!), *يازق سکا* *yazık sana* (it is a pity for thee!); *واى* *wāi* (woe!), *واى سزه* *wāi size* (woe to you!).

367. *ئى* *ei* (O! eh! holloa!), and *يا* *ya* (O!) are used simply to call attention, or to express some emotion. Example, *يا قارى* *ya karı* (O woman!), *ئى* *ei* (holloa! ahoy!), *ئى كميدن* *ei ghémiden* (ship ahoy!), *يا هو* *ya hou* (holloa!), *بره* *bré* (fellow!), and *باق سکا* *bak sana* (I say!), are used for the same purpose.

368. *ايواه* *éiwah* or *هوى* *héi wah* (alas!), *مدد* *médéd* (alas! help!), *امان* *aman* (mercy! help!), express pain and trouble.

369. *يازق* *yazık*, *هيف* *haïf* (pity! it is a pity!), *نه يازق* *né yazık* (what a pity!) express regret.

370. *واى* *wāi* (woe!), *واى باشكه* *wāi bashına*, *واى سکا* *wāi sana* (woe to thee!), express a threat.

371. *ماشالله* *mashalláh* (dear me!—literally, what great things God has willed!—wonderful!) expresses admiration or surprise

372. *كونكى اچ* *sakin* (take care, now! mind what you are about!), *گهئوزننى اچ* *ghieuzunu uch* (be attentive! keep your eyes open! be sharp! take care!), *زنهار* *zinhar* (Persian) (take care! beware!), express a warning.

373. *هايدده كيت* *sawoul* (get out of the way! clear the road!), *هايدده كيت* *haïdé ghit* (be off!), are used to drive any one away.

374. There is a species of interjection of Persian origin which consists of ا added to a word. Example, *شاه* *shah* (a king), *شاهها* *shaha* (O king!), *مهربان* *mihriban* (a friend), *مهربانا* *mihribana* (O friend!).

375. There is also a Turkish interjection consisting of the same letter, only it is put at the end of a sentence instead of being added to a noun. Example, *او بنمدر ا* *o benim dır a* (that is mine, mind!) Instead of the letter ا, the syllable *ها* is sometimes used. Example, *او بنمدر ها* *o benim dır ha*.

376. The other interjections most used are the following:—

هله *helé*, now! look there! well, did you ever!

دى بقالم *dé or di bákâlim*, } now then! well, go on!
دى امدى *dé imdi (dé indik)*, }

هايدى *haïdi*, come!

عجائب *ajâib*, wonderful! dear me!

- ای والله *ei wallâh*, thanks (good, by God!) !
 های های *hai hai*, to be sure! yes, certainly!
 استغفرالله *estaghfrullâh*, God forgive me! (used when one is praised, or when one has committed a fault)
 نعوذ بالله *nauzu-billâh*, God preserve us! (we take refuge in God)
 معاذالله *maazallâh*, God forbid! (God is our only refuge in such an event)
 حاشا *hasha*, God forbid!
 ان شاءالله *inshallâh*, please God! (if God wish!)
 والله *wallâhi*,
 تالله *tallâhi*,
 بالله *billâhi*, } by God!
 واخ *wakh*, alas! woe!
 واویلا *wa véila*, Oh! alas!
 صوص *souss*, hush! hold your tongue!
 دیها or دیها *di ha*, come now, what's that!
 مرحبا *mérhaba*, hail! (used only between Mussulmans)
 لبيك *lebbik*, holloa! here I am! what are your commands?
 اوخ *okh*, Oh, I am glad!
 اوف *ouf*, ah, what a bother!

EXERCISE XXII.

Thanks! Please God we shall see each other again soon. What a pity!
 Bravo you! O king! I say! Be off! Get out of the way! Come, be quick! Hush! the professor is coming. Oh, I am glad! By God I do not know! Mercy! Sir, I did not do it. Is this correct? To be sure! That is my box, mind! I thought you had forgotten me. God have mercy on me! (what an idea!) Woe to them! Will your friend come to Turkey? Please God! (I hope so) for he is a very affable (نازك *nazik*) man.

CHAPTER X.

THE FORMATION OF TURKISH WORDS.

1. Turkish Nouns.

377. By the addition of the syllable جى to a noun another noun is formed indicating the individual who exercises a trade or calling connected with the first noun. Example, توتون *tutun* (tobacco), توتونجى *tutunju*

(a tobacconist); تنكه *tenéké* (tin), تنكه جي *tenékéji* (a tinman); شڪر *sheker* (sugar), شڪر جي *shekerji* (a confectioner); اتمڪ *ekmek** (bread), اتمڪجي *ekmekji* (a baker); تيمور *démir* (iron), تيمور جي *démirji* (a smith); صو *sou* (water), صو جي *soujou†* (a water-seller).

378. The termination جي *ji* is also used for making nouns designating persons who practise something expressed by the noun to which it is appended. Example, دعا *doua* (a prayer), دعا جي *duaji* (one who prays); يالان *yalân* (a lie), يالان جي *yalânji* (a liar); لطيفه *latifé* (a joke), لطيفه جي *latiféji* (a joker).

379. By adding جي *ji* to the root of a verb a noun is formed designating a person who habitually performs the action expressed by the verb. Example, سومڪ *sevmek* (to love), سومڪ جي *seviji* (a lover); صاتمڪ *sâtmak* (to sell), صاتمڪ جي *satiji* (a seller); يازمڪ *yazmak* (to write), يازمڪ جي *yaziji* (a writer); آلمڪ *âlmak* (to buy), آلمڪ جي *âliji* (a buyer).

380. If the root of the verb end in a vowel then جي *ji* must be added instead of جي *ji*. Example, اوڻو مڪ *okoumak* (to read), اوڻو مڪ جي *okouyoujou* (a reader).

381. If the root of the verb end in ٺ quiescent it generally changes into ڊ before جي *ji*. Example, ڀر اتمڪ *yerâtmak* (to create), ڀر اتمڪ جي *yerâdiji* (a creator).

382. An enormous number of Turkish nouns are formed by the help of the termination لڪ or لک *lik, lik, louk, or luk*. In the first place, names of abstract qualities are obtained by adding it to adjectives. Example, گھڻو *ghiuzel* (beautiful), گھڻو لڪ *ghiuzellik* (beauty); اوڻو *oufak* (small), اوڻو لڪ *oufaklik* (smallness); ڊوڙ *douz* (smooth), ڊوڙ لڪ *douzlouk* (smoothness); زنگين *zenghin* (rich), زنگين لڪ *zenghinlik* (opulence); ڪبري *kibrli* (proud), ڪبري لڪ *kibrtilik* (pride).

383. Names of trades or professions are also formed by adding جي *ji* to the nouns designating the persons who exercise them. Example, تيمور جي لڪ *démirjilik* (the trade of a smith), اتمڪ جي لڪ *ekmekjilik* (the trade of a baker), ڪاڻڪ جي لڪ *kâukji* (a boatman), ڪاڻڪ جي لڪ *kâukjilik* (the trade of a boatman).

384. The same termination added to a noun designates a place where

* Written *etmek*, but pronounced *ekmek*.

† The termination جي *ji* is pronounced *ji, jî, jou, or ju* according to the preceding predominant vowel. See 58.

something (expressed by the noun) is found or fit for that thing. Example, اورمان *ormân* (a wood or forest), اورمانلىق *ormânlik* (a place full of forests); ساز *sâz* (a reed), سازلىق *sâzlik* (a place full of reeds); چىبوق *chibouk* (a pipe), چىبوقلىق *chibouklouk* (the place where the pipes are kept); طوز *touz* (salt), طوزلىق *touzlouk* (a saltcellar). لى or لك also indicate quantity, as بىش غروشلىق *besk ghroushlouk* (five piastres' worth), ايكى غروشلىق *iki ghroushlouk* (two piastres' worth).

385. Verbal nouns are formed by adding لى or لك to infinitives. Examples, يازمى *yazmak* (to write), يازمىلىق *yazmaklik* (the action of writing, or writing); اوқۇمىلىق *okoumaklik* (the action of reading, or reading), سۈيىملىك *sevmeklik* (the action of loving, or loving).

386. Nouns are also obtained by putting the termination ش to the roots of verbs. Examples, المى *almak* (to buy), اللىش *alış* (a purchase, buying); ويرمىك *vérmek* (to give), ويرىش *vérish* (giving, a gift); اللىش ويرىش *alış-vérish* (giving and taking, commerce); بىلىمىك *bilmek* (to know), بىلىش *bilish* (knowing).

387. If the root of the verb end in a vowel, then يىش *yish* must be added instead of ش. Example, سۈيىلمىك *suwéylmek* (to speak), سۈيىلىش *suwéyléyish* (speaking, or way of speaking); اوқۇمى *okoumak* (to read), اوқۇيىش *okouyoush* (reading, or way of reading). This kind of substantive generally expresses the way of doing anything. Example, بويىلە اوқۇيىش اولمز *beüile okouyoush olmaz* (such a way of reading is not permissible).

388. If the root of the verb end in a quiescent ت, it generally changes into د before this termination. Example, ييراتمى *yerátmak* (to create), ييراتىش *yerálish* (creating, the action of creating).

389. Some few nouns are also made by adding the letter چ, instead of ش, to the roots of reflective verbs. Example, سۈيىنمىك *sevinmek* (to be glad), سۈيىنچ *sevinj* (gladness); قازانمى *kázánmak* (to win, gain), قازانچ *kázánj* (gain, profit, earnings).

390. A noun is likewise formed by the addition of كى or كۈ *ghi* or *ghu* to the root of a verb. Example, ويرىكو *virghiou* or *vérgghi* (giving, a gift, a tribute—from ويرمىك), سۈيىكى *sevgghi* (love, loving—from سۈيىمىك), بىلىكو *bilghu* (knowing, knowledge—from بىلىمىك):

391. Sometimes the termination كىچ *ghij* or غىچ is used instead of كى or كۈ. Example, بىلىگىچ *bilghij* (knowing, knowledge).

392. By affixing م *im*, *im*, *oum*, or *um* to the root of a verb a few nouns

are formed. Example, اولم *eulum* (dying, death—from اولمك *eulmek*, to die), اتم *âtîm* (a cast, a throw, throwing) from اتمك *âtmak* (to throw).

393. This termination sometimes indicates quantity. Example, اتم *âtîm* (a charge of powder, i.e., the quantity that one can throw, the distance one can throw); يوتم *youtoum*, from يوتمك *youtmak* (to swallow) (the quantity one can swallow); اچم *ichim*, from اچمك *ichmek* (to drink) (the quantity one drinks at one time).

Diminutive Nouns.

394. Diminutive nouns are constructed by adding جى *jîk* or جك *jîk* and جغر *jaghaz** or جكر *jéyéz*,* as euphony requires,† to other nouns. Example, او *ev* (a house), او جكر *evjéyéz* (a little house); ادم *âdâm* (a man), ادم جغر *adamjaghaz* (a little man); قوئ *keui* (a village), قوئ جك *keuijuk*† (a little village); قوزو *kouzou* (a lamb), قوزو جك *kouzoujouk*‡ (a little lamb).

395. If the noun end in ك, that letter is omitted or changed into ز in the diminutive. Example, كوپك *kicupek* (a dog), كوپك جك or كوپه جك *kicupéjîk* (a little dog).

396. The above rule holds good with respect to some adjectives ending in ك and ق. Example, كچوك *kuchuk*, كچوك جك *kuchujuk* (rather small); سىجاق *sîjâk* (hot), سىجاق جك *sîjâjîk* (rather hot).

397. از *âz* (little) and چوق *chok* (much) do not conform to this rule, for their diminutives are respectively از دجى *âzajîk* (a very little), چوق جك *choghonjak* (rather much).

398. Names of languages are formed by adding جه *jé, ja*, to the names of nations. Example, انگليز *inghliz* (English), انگليز جه *inghlizjé* (the English language); فرانسز *fransîz* (French), فرانسز جه *fransîzja* (the French language); عربجه *arabja* (the Arabic language).

399. This same termination is used to express the way of doing anything. Example, چوقجه *chojoukja* (in a childish way), قارىجه *kârîja* (in a womanish way), فيلسوفجه *féilésoufja* (in a philosophical way), سزجه *sîzjé* (in your way), بنجه *benjé* (in my way).

* Also pronounced *jaghîz* and *jéyîz*.

† I.e., جغر *jaghaz* is added to nouns in which hard vowels preponderate, and جكر *jéyéz* to nouns in which soft vowels are predominant.

‡ جك and جق are euphonic and are pronounced *jîk, jîk, jouk, or juk* according to the preceding predominant vowel. See 58.

400. A diminutive of the above termination is formed by omitting the final *s* and adding *لین léyn*. Example, *قاریج‌لین kârijaléyin* (somewhat in a womanish way).

EXERCISE XXIII.

Give me five piastres' worth of tobacco. Seamanship is a useful art. Bring the saltcellar. Is your brother a smith or a sailor? He is neither a sailor nor a smith; he is a soldier (*عسکر assker*). That little lamb is very pretty. What a pretty little girl! Is it proper to talk thus? There is no commerce in this country. God is the creator of all things. Has the boatman come? Do you know Turkish as well as (*قدر kâdar*) French? I both read it and speak it. In my opinion, in order to learn French well you must go to France. You are (*حکمر وار hâkîmîz var*) right, but one can learn it pretty well in Turkey. Where did you learn Arabic? I learnt it in Constantinople, but I only speak a very little. You ought to act like a philosopher. He acted like a man. You must not act like a woman. Were you not writing while I was speaking? No, Sir, I was listening. Is the garden in which you were walking your property (*مال mál*)? No, I have sold it to the baker whom I told you of. Have you seen his little daughter?

2. Turkish Adjectives.

401. By adding *و lou, lu, li, or lî* to a noun an adjective is formed indicating possession of the thing designated by the noun or connection with it. Example, *عقل âkl* (sense), *عقلو âklli* (sensible, possessed of sense); *جان jân* (a soul), *جانلو jânli* (living, possessed of a soul); *کرید Ghirid* (Crete), *کریدلو Ghiridli* (Cretan); *لوندرا Londra* (London), *لوندردلو Londralî* (of London); *بیج Bech* (Vienna), *بیچلو Bechli* (Viennese).

402. The termination *سز siz, sîz, souz, or suz*, corresponding to "less" in English, when added to a noun, forms an adjective expressing the want or absence of the thing designated by the noun. Example, *عقلسز âksîz* (foolish, senseless), *مناسبتسز munasébet-sîz* (improper, i.e., without (مناسبت) propriety), *پارہسز parasîz* (penniless, without money), *اوسز evsîz* (homeless, houseless), *دقتسز dikkâtsîz* (careless), *عارسز ar-sîz* (impudent, without (عار) shame).

403. Some few adjectives are formed by adding *ق* or *ک* *ik* or *ak* to the root of a verb. Example, *قیرمق kirmek* (to break), *قیریک kırık* (broken); *چاتلمق chatlamak* (to crack, split), *چاتلاق chatlâk* (cracked, split); *اوطورمق otourmak* (to sit); *اوطوراق otourâk* (stationary, applied to

troops in garrison); دورمق *dourmak* (to stop), يراق يری *dourák yéri* (a stopping place).

404. Some adjectives are also derived from verbs by the addition of غین *ghin* or قین or قون to the root. Example, شاشمق *shashmak* (to be bewildered), شاشکین *shashkın* (stupid, bewildered); قیزمق *kizmak* (to get hot, to get angry), قیزغین *kizghın* (hot, angry, in heat); قیرمق *kirmek* (to break), کیرغین *kirghın* (hurt, vexed, grieved). دارغین *darghın* (passionate, angry), derived from دارلمق *dârlmak* (to get angry), is somewhat irregular.

405. *je, ja*, which in this case corresponds to "ish" in English, added to an adjective, forms a sort of diminutive adjective. Example, قرد *kâra* (black), قراجہ *kâraja* (blackish, rather black); خستہ *khâssta* (ill), خستہجہ *khâsstaja* (rather ill); ايو *ei* (good, well), ايوجہ *ējé* (pretty well); کوزل *ghiuzel* (pretty), کوزلجہ *ghiuzéljé* (rather pretty); شاشکین *shashkın* (stupid), شاشکینجہ *shashkınja* (rather stupid); بيوک *biyuk* (big), بيوکجہ *biyukjé* (rather big); دوز *douz* (smooth), دوزجہ *douzja* (pretty smooth).

EXERCISE XXIV.

Are you a Constantinopolitan? No, I was born (دوغمن *doghmak*) in Smyrna. He is a Bosnian (بوسنالی *Bossnali*), but he speaks Turkish pretty well. The Herzegovinians (هرسکلی *Hersekli*) are a brave (شجاعتمو *shejaatli*) nation (ملت *millet*), but they are very lazy. The Montenegrins (قره طاغلو *Kâra dâghlı*) are very cruel (انسانييتسز *insaniyyetsiz*). If you were born in Constantinople, you must be a Constantinopolitan. This cup is broken. He is a very passionate man. What is your trade (صنعت *sanat*)? I am a sailor (کمیجی *ghémiji*) at present, but formerly I was a shopkeeper (دکانچی *dukkianji**). I wish I were a soldier (عسکر *assker*). Did you not know that my father was a bookseller (کتابچی *kitabji*)? I thought so. This is a very useful (فائده‌لو *fa'idéli*) book. Some of your pupils are very stupid. Our professor is a very learned (معلوماتلو *maloumatli*) man. You ought not to be so careless. The weather (هوا *hawa*) is very damp (طوبتو *routoubetli*) in England. I prefer (ترجیح ایتتمک *térjih etmek*) the climate (هوا *hawa*) of Constantinople, because it is not so damp.

3. Turkish Verbs.

406. Transitive verbs are formed from nouns and adjectives by the addition of لامق *lamak* to those containing hard letters, and لمک *lémek*

* دکان *dukkian* (a shop), originally an Arabic word, is sometimes pronounced *duken* by the Turks.

to those containing soft. When this termination is added to a noun, it has the meaning of "to provide with," and when added to an adjective it signifies "to render." Example, باغ *bâgh* (a tie, a knot, string), باغلامق *bâghlamak* (to tie, fasten, bind); صو *sou* (water), سولامق *soulamak* (to water—a garden, flowers, &c.); نشان *nishân* (a mark, a pledge, token given to a girl at a betrothal), نشانلامق *nishânlamak* (to betroth); مهر *muhur* (a seal), مهرلکم *muhurlémek* (to seal); حاضر *hâzır* (ready), حاضرلکم *hâzırlamak* (to prepare); تمیز *témiz* (clean), تمیزلکم *témizlémek* (to clean).

407. Passive and neuter verbs are formed by the addition of لنمق *lanmak* or لنمک *lenmek*. Example, اکشی *ekshi* (sour), اکشیلنمک *ekshilenmek* (to become sour); خسته *khássta* (ill), خستهلنمق *khásstalanmak* (to grow ill, fall ill); صاغر *saghır* (deaf), صاغرلنمق *saghırlanmak* (to become deaf); کوزل *ghiuzel* (pretty), کوزللنمک *ghiuzellenmek* (to grow pretty, become beautiful).

408. Some neuter verbs are formed from adjectives by the addition of لشمق or لشمک *leshmak* or *leshmek*. Example, اکشیلشمک *ekshileshmek* (to get sour), کوزلشمک *ghiuzelleshmek* (to become beautiful).

409. This same termination, however, added to *nouns* produces reciprocal verbs. Example, مکتوب *mektoub** (a letter), مکتوبلشمک *mektupleshmek* (to correspond).

410. A few neuter verbs are formed from adjectives by the addition of المق *almak*. Example, چوغالمق *choghâlmak* (to increase—from چوق *chok*, much), ازالمق *ázalmak* (to diminish—from از *áz*, little).

411. Other neuter verbs are formed by the addition of رمق. Example, قره *kâra* (black), قارارمق *kârarmak* (to get black, dark, or lowering); اق *ák* (white), اgharmق *âgharmak* (to grow white, to break—the day).

EXERCISE XXV.

Did you seal the letters? I forgot to seal them, but I tied them. He has fallen ill. Have you watered the garden? I watered it yesterday. Have you prepared the dinner? They corresponded for many years, but they never saw each other. My money has diminished. I awoke when it began to dawn (اغرغمه *âgharmagha bâshlamak*). Did you get up? No, I went to sleep again. The state of the country has grown worse. The revenue of Turkey has diminished since the war. Perhaps it will increase next year. I hope so, but it is not probable (احتمال *ihtimál*), as she has lost several provinces (ولایت *vilayet*).

* Or *mektup*.

Russia is a powerful (قوتلو *kouvvelli*) enemy. Can you speak Russian? Pretty well. How long have you been learning it? Two years and a-half. Then (اوبله *euilé issé*) you must speak it very well. I should have learnt it very well, if I had studied properly. Laziness is a bad thing.

CHAPTER XI.

THE CONSTRUCTION OF PERSIAN WORDS.

1. The Persian Noun.

412. **ABSTRACT** nouns and names of professions are formed in Persian by adding ی, which corresponds to ئی or لك in Turkish, to nouns and adjectives. Example, خوب *khoub* (beautiful), خوبی *khoubi* (beauty); دردمند *dérdmend* (afflicted), دردمندی *dérdmendi* (affliction); آهنگر *ahengher* (a smith), آهنگری *ahengheri* (the trade of a smith); زرگر *zergher* (a goldsmith), زرگری *zergheri* (the trade of a goldsmith); سفید *séfíd* (white), سفیدی *séfidi* (whiteness).

413. If the word from which the abstract noun is formed end in ا, then the ی is doubled. Example, کدا *ghéda* (a beggar), کدایی *ghédayi* (beggary).

414. If it end in a vowel ا gh is introduced instead of s, but the sound of é is retained. Example, بنده *bendé* (a servant, a slave), بندگی *bendéggi* (slavery, servitude).

2. The Persian Adjective.

415. Persian adjectives are formed from nouns by the addition of ی or انه *ané*. Example, آدم *adam* (a man), آدمی *adami* or آدمانه *adamané* (human); پادشاه *padishah* (an emperor), پادشاهانه *padishahané* (imperial).

416. If the noun end in a vowel ا, that letter is omitted before انه *ané* and a ل gh preceded by the sound of é put in its place. Example, بنده *bendé* (a slave), بندگانه *bendégghané* (humble).

417. Persian adjectives are also formed by appending the terminations مند *mend*, ناک *nak*, وار *var*, or ور *ver* to nouns. Example, درد *dérd* (grief), زخمناک *zakhmnak* (wounded, full of wounds); زخم *zakhm* (a wound), زخمناک *zakhmnak* (wounded, full of wounds); هنر *huner* (talent), هنرمند *hunermend* (talented); امید *eumid* (hope), امیدوار *eumidvar* (hopeful, hoping); هول *hevl* (terror), هولناک *hevlnak* (terrible, terrific); خطر *khatr* (danger), خطرناک *khatrnak* (dangerous).

418. Adjectives describing one's nationality or place of birth are formed by the addition of *ی*. Example, اصفهان *Issfahan* (Ispahan), اصفهانی *Issfahani* (of Ispahan); عرب *Arab* (an Arab), عربی *Arabi* (Arabic, Arabian); ایران *Iran* (Persia), ایرانی *Irani* (Persian).

419. If the substantive from which such an adjective is formed end in a vowel *s* or *l* the *ی* must be preceded by *و*. Example, بروسه *Broussa* (the town of Broussa), بروسه‌وی *Broussavi* (belonging to the town of *Broussa*); بصره *Bassra* (the town of *Bassora*), بصره‌وی *Bassravi* (belonging to the town of *Bassora*); نهمسه *Nemsé* (Germany), نهمسه‌وی *Nemsévi* (German).

420. Adjectives stating the material of which a thing is made are formed by affixing *ین* *in* to the name of the substance. Example, سیم *sim* (silver), سیمین *simin* (of silver); زر *ze.* (gold), زرین *zerin* (golden); آهن *ahen* (iron), آهنین *ahenin* (of iron).

3. The Persian Participles.

421. Persian infinitives are not used in Turkish, but Persian present or active participles, and past or passive participles, frequently are, especially in the formation of compound words; and they are sometimes used as nouns. Example:—

- دارنده *darendé*, holding, who holds; a bearer, holder, possessor (of a letter, &c.)
 آینده *ayendé*, coming, who comes, future
 روندہ *revendé*, going, who goes
 خواننده *khanendé*, singing, reading; a singer, reader
 خواه *khah*, desiring, wishing
 خیرخواہ *khair-khah*, a well-wisher
 بدخواہ *bed-khah*, an evil-wisher
 خوانده *khandé*, called, invited
 دیده *didé*, seen
 امور دیده *umour didé*, who has seen business, experienced
 شکسته *shikessté*, broken
 دل شکسته *dil shikessté*, heart-broken
 نما *nouma*, showing
 رنما *rahnuma*, showing the road, a guide
 گیر *ghir*, taking, holding, conquering
 جهانگیر *jihan-ghir*, world-conquering
 باز *baz*, playing, risking
 جانباز *janbaz*, who risks his life; an acrobat, a horse-breaker, horse-dealer.

422. The Persian active participles are either regular or irregular. The regular active participles are divided into two classes, those which end in *z*, and those which end with any other letter.

423. The passive of a regular active participle ending in *z* is formed by removing that letter, and putting *خْتَه* in its stead. Example, *سوز* *souz* (burning), *سوخته* *soukhté* (burnt). (This word is also used as a noun, meaning one whose heart is inflamed with the love of God or science. Hence it also signifies a student of law and divinity.) *ساز* *sâz* (making, fabricating), *ساخته* *sakhté* (made, fabricated, spurious, forged). Hence the Turkish word *ساخته‌کار* *sakhté-kîar** (a forger).

424. The passive of the regular active participles which do not end in *z* is obtained by the addition of *یده* *idé*. Example, *پسند* *pésend* (approving), *پسندیده* *pessendidé* (approved); *رس* *ress* (bringing, causing anything to reach its destination†), *رسیده* *ressidé* (arrived, matured), *نو رسیده* *nev-ressidé* (newly-arrived, just come to maturity).

425. The passive of irregular active participles ends always in *ته* *té* or *ده* *dé*. Example, *بسته* *bessté* (tied), *دیده* *didé* (seen), *گفته* *ghiufte* (said), *داشته* *dashté* (had).

426. Another kind of Persian active participle, ending in *نده* *endé* or *اینده* is much used in Turkish as a noun. Example, *دارنده* *darendé* (having, bearing, carrying, the bearer), *خواننده* *khanendé* (singing, a singer, a reader).

427. The Persian active participle which ends in *ان* *an*, instead of *نده* or *اینده*, is also much used in Turkish as an adjective. Example, *سوزان* *suzan* (burning), *گویان* *ghuyan* (speaking), *روان* *revân* (flowing, moving), *رخشان* *rakhshan* (flashing, brilliant).

CHAPTER XII.

THE FORMATION OF ARABIC WORDS.

428. THOUSANDS of Arabic words being constantly used in Turkish some knowledge of the formation of Arabic words is indispensable, and is a great assistance to the memory. There is, strictly speaking, no limit to the words

* See note page 7.

† Hence, *نامه‌رس* *namé ress* (an envoy who brings a letter).

which the Turks borrow from Arabic, and the number of Arabic words to be learnt would thus be a great difficulty were it not that they are all derived from certain roots which are, of course, very much less numerous. If the learner get a proper insight into the system of Arabic derivation of one word from another his labour is vastly diminished. After acquiring a certain number of roots he will at once recognise and remember a large number of words formed from them. This system of derivation is extremely regular, logical, and beautiful, although, at first, it appears complicated.

429. The number of Arabic verbal nouns in use in Turkish, in particular, is extremely large. Every Arabic verb has a large number of verbal nouns derived from it, but there are twenty-four different forms which are most met with in Turkish. Of course these twenty-four forms of every root are not in use.

430. Every Arabic root in general consists of three letters only, to which a vast number of derivatives can be traced.* Example, كَتَبَ *kétéb* in Arabic means "he wrote," which is the third person singular, past tense of the verb, which corresponds to our infinitive, which does not exist in Arabic. From this we have the active participle كَاتِب *kiatib*,† writing, one who writes, hence a writer, a clerk. مَكْتُوب *mektoub* is the past participle meaning written; hence, something written, a letter. مَكْتَب *mekteb* is what is called the noun of place formed by prefixing م to any root, and signifies the place where writing goes on; hence a school, an office. Almost every root has all these kinds of derivatives, or most of them.

431. There are a few Arabic roots consisting of four letters, as دَحْرَج *dahraj* (to roll, he rolled), and even some of five, but they are extremely rare.

432. There are a great number of nouns of action which are derived directly from the root, but twenty-four are most in use in Turkish. The word فَعَلَ *fal* (doing) is taken as the model which is supposed to have all these twenty-four forms and more, although they are all not in use, and every other root is supposed to have the same number of derivatives, although, in fact, they have a few only. By studying the following table the learner will soon be able on meeting with an Arabic word to tell

* Some words are derived from roots which are lost or out of use.

† The sound of *i* is introduced into the pronunciation by the Turks. See note page 7.

whether it is one of these forms, which are called primitive, to distinguish them from others termed derived forms, of which we shall speak further on.

433. Table of the Primitive Forms of an Arabic Root of
Three Letters.

1.	فَعَّلَ <i>faḥ</i>	ضَبَطَ <i>zāḍi</i> , holding, seizing
2.	فَعَلَ <i>fiḥ</i>	فَسَقَ <i>fissk</i> , sin, wickedness
3.	فَوَّلَ <i>fouḥ</i>	حَزَنَ <i>huzn</i> , sadness
4.	فَاعَلَ <i>faeḥ</i>	طَلَبَ <i>taleb</i> , demanding
5.	فَيَّلَ <i>fiaḥ</i>	صَغَرَ <i>siḡhar</i> , smallness
6.	فَعَّالَ <i>féaal</i>	سَلَّمَ <i>sélam</i> , salutation, peace
7.	فَاعَالَ <i>fiaal</i>	حَجَبَ <i>hijab</i> , shame
8.	فُعَّالَ <i>fuaal</i>	بُخَّرَ <i>bukhar</i> , exhalation, vapour
9.	فُعُولَ <i>fuoul</i>	دَخَلَ <i>dukhoul</i> , entering
10.	فَعُولَ <i>féoul</i>	قَبَلَ <i>kāboul</i> , accepting
11.	فَعَّلَى <i>fala</i>	دَعَى <i>dawa</i> , asserting a claim, lawsuit
12.	فُعِّلَى <i>foula</i>	سَكَنَى <i>sukna</i> , habitation
13.	فَعَّلَانَ <i>filan</i>	حَرَمَانَ <i>hirman</i> , disappointment, being disappointed
14.	فُعَّلَانَ <i>foulan</i>	بَطَّلَانَ <i>boutlān</i> , being unfounded, absurdity
15.	فَعَّلَانَ <i>faulan</i>	لَمَعَ <i>leméan</i> , shining
16.	فَعَّلَةً <i>falet</i>	زَحَمَتْ <i>zahmet</i> , trouble
17.	فَعَّلَتْ <i>filet</i>	فَطِنَتْ <i>fitnet</i> , quickness of intelligence
18.	فُعِّلَتْ <i>foulet</i>	حُرِمَتْ <i>hurmet</i> , respect, prohibitedness
19.	فَعَّلَتْ <i>faalet</i>	غَلَبَتْ <i>ghalabet</i> , victory
20.	فَعَّالَتْ <i>féaalet</i>	سَعَدَتْ <i>saadet</i> , happiness, felicity
21.	فَاعَّلَتْ <i>fiaalet</i>	دَرَايَتْ <i>dirayet</i> , ability
22.	فُعُولَتْ <i>fuoulet</i>	سَهَّلَتْ <i>suhoulet</i> , ease

23. مَفْعَلَتَ *mefalet* مَرَحِمَتَ *merhamet*, mercy
 24. مَفْعَلَتَ *méfilet* مَحْمِدَتَ *mahmidet*, a praiseworthy point of character, glory.

434. Every word in the second column is derived from a root corresponding in form to *فعل* *ful*, which is supposed to have all the other twenty-four forms and more. Example, *رَحِمَت* *rahmet* is derived from *رَحِمَ* (having mercy), and *مَرَحِمَت* from the same; *قَبُول* from *قَبَلَ* (accepting), and so on, but frequently the roots are not adopted in Turkish, while the derivatives are.

The Arabic Active and Passive Participles.

1. The Active Participle.

435. The active participle of an Arabic verb of three letters is formed by inserting an *ا* between the first and second letter. The second letter of the root is then followed by a *kessré*, or the sound of *i*. Example, *كَتَبَ* *keteb* (he wrote), *كَاتِبَ* *†kiatib* (writing, one who writes, a writer), *طَلَبَ* *taleb* (he demanded, desired), *طَالِبَ* *talib* (desiring, one who desires, seeks, a seeker; hence, a student, a seeker after knowledge); *نَصَرَ* *nassur* (he helped), *نَاصِرَ* *nassir* (helping, one who helps, a helper).

436. The plural of these participles used as nouns is formed by putting a *ا* after the first letter of the root and inserting an *ا* after the second, thus:—

Singular.	Plural.
طَالِبَ <i>talib</i>	طُلَّابَ <i>toulab</i> , students, seekers
كَاتِبَ <i>kiatib</i>	كُتَّابَ <i>kiuttáb</i> ,† writers
حَاكِمَ <i>hakim</i>	حُكَّامَ <i>hukkiam</i> , judges, rulers.

437. The plural of these nouns may also be formed as follows:—

* This third person singular of the past tense, corresponding to our infinitive (which does not exist in Arabic), is never used in Turkish.

† The sound of *i* is introduced by the Turks, but does not exist in the original Arabic pronunciation. See note page 7.

Singular.	Plural.
طالب <i>talib</i>	طالِبَة <i>talebé</i> , students
كاتب <i>kiatib</i>	كتبة <i>ketébé</i> , writers.

438. If the second letter of the root be a و or a ي it changes into a ة in the active participle. Example:—

سوق <i>sevk</i> , pushing	سائق <i>sa'ik</i> , who pushes, a pusher
ميل <i>mél</i> , inclination, inclining	مائل <i>ma'il</i> , who inclines, inclining.

439. There are three forms of the Arabic verb, corresponding to فعيل *fa'il*, fail, فعول *faoul*, and فعال *fuaal*, which are like active participles or adjectives. Example:—

رحم <i>rahm</i> , pity, pitying	رحيم <i>rahim</i> , who pities, has mercy, merciful, compassionate
كتم <i>ketm</i> , being discreet, discretion, concealing	كتوم <i>kétoum</i> , who is discreet, prudent, who conceals
حمل <i>haml</i> , a burthen, bearing, carrying	حمال <i>húmmal</i> , one who carries, a porter.

2. The Passive Participle.

440. The passive participle of a verb of three letters is formed by putting a م followed by a ة, or the sound of *a* or *é*, before the first letter of the root, and a و after the second. Example:—

كتب <i>ketb</i> , writing	مكتوب <i>mektoub</i> , written, what has been written, a letter
نصر <i>nássr</i> , helping, aid	منصور <i>minsour</i> , helped, assisted (by God)
نظر <i>názzr</i> , looking	منظور <i>máinzour</i> , looked at, seen, examined
نظم <i>názm</i> , putting into metre, versifying	منظوم <i>máinzoum</i> , ranged in metre, metrical
نسخ <i>nesskh</i> , abolishing	منسوخ <i>mensoukh</i> , abolished
نقل <i>nákl</i> , narrating, transporting	منقول <i>menkoul</i> , narrated, transported
طلب <i>taleb</i> , desiring, demanding	مطلوب <i>matloub</i> , desired, a desideratum.

441. The plural of these participles, when used as nouns, is formed after the model of those following.

Singular.	Plural.
مکتوب <i>mektoub</i> , a letter	مکاتیب <i>mékiatib</i> , letters
مطلوب <i>mátloub</i> , a desideratum	مطلوبات <i>mátloubat</i> , desiderata.

The Arabic Comparative and Superlative.

442. The Arabic comparative and superlative are formed by putting an ا before the root of the word and writing ا' after the second letter, or rather giving it the vowel *a* or *é* after it. Example :—

رحم <i>rahm</i> , mercy	أرحم <i>erham</i> , more merciful or most merciful
فضل <i>fazl</i> , excellence, virtue	أفضل <i>efzal</i> , more excellent or most excellent, more or most virtuous.

Or, in other words, it always corresponds to the form أَفْعَلْ. Example, أَكْبَرُ *ekber* (greater, or the greatest).

443. The plural form of these words, when used as nouns, which is most common, is always on the model of أَفَاعِلْ *éfail*. Example :—

أفضل <i>efzal</i> , most excellent	أفاضل <i>éfazil</i> , most excellent people
أكبر <i>ekber</i> , greatest	أكابر <i>ekabir</i> , the aristocracy, the greatest
أحسن <i>ahsan</i> , most beautiful	أحاسن <i>ahasin</i> , the most beautiful.

444. The feminine of these superlatives is always shaped on the model of فُعْلَى *foula*. Example :—

Masculine.	Feminine.
أعلى <i>ala</i> , the highest	أعلى <i>ulya</i> , the highest
أكبر <i>ekber</i> , the greatest	كبرى <i>kubra</i> , the greatest.

The Noun of Place.

445. Nouns indicating a place or locality where any action takes place are formed in Arabic by putting a م, followed by *ustun* or the sound of *a* or *é*, before the root of the verb expressing that action. Thus كتب *ketb* means writing; put a م, followed by the sound of *é*, before it, and you have

the word مكتب *mekteb*, which in Turkish means a school (a place where writing goes on). In Arabic it also means an office. Example:—

Root.	Noun of place.
خرج <i>kharj</i> , going out	مخرج <i>makhrej</i> , an outlet, issue
جمع <i>jem</i> , collecting	مجمع <i>mejma</i> , a place where things are collected together, a junction
طبخ <i>tābkh</i> , cooking	مطبخ <i>mātbākh</i> ,* a kitchen; a place where cooking goes on
طبع <i>tāb</i> , printing	مطبع <i>mātbā</i> , a printing-office
دخل <i>dakhl</i> , entering	مدخل <i>medkhal</i> , an entry, inlet.

446. Sometimes the second vowel of the noun of place is *i* instead of *a* or *é*. Example:—

Root.	Noun of place.
نزل <i>nezl</i> , descending, alighting	منزل <i>menzil</i> , a station (where one alights)
جلس <i>jelss</i> , sitting	مجلس <i>mejlıss</i> , a council, company
سجد <i>sejd</i> , worshipping	مسجد <i>messjid</i> , a mosque (a place where one worships)
شرق <i>shark</i> , rising (as the sun)	مشرق <i>meshrik</i> , the place where the sun rises, the east
غرب <i>gharb</i> , setting (as the sun)	مغرب <i>maghrib</i> , the place where the sun sets, the west.

447. The plural of nouns of place is formed on the model of منازل *menazil* (stations), which is the plural of منزل *menzil*. Example:—

Singular.	Plural.
مكتب <i>mekteb</i> , a school	مكاتب <i>mekiṭatib</i> , schools
مجلس <i>mejlıss</i> , a council	مجالس <i>mejaliss</i> , councils
مسجد <i>messjid</i> , a mosque	مساجد <i>messajid</i> , mosques
مسكن <i>messken</i> , an habitation	مساكن <i>messakin</i> , habitations
مسلك <i>messlek</i> , a road, path, career	مسالك <i>messalik</i> , roads, paths, careers.

448. A *ṣ* is sometimes found at the end of a noun of place, as مدرسه *medressé* (a college) from درس *derss* (a lesson, teaching), محكمة *mehkemé* (a court of justice) from حكم (judging, decreeing).

* Vulgarly pronounced by the Turks *moutfāk*.

† See note page 7.

The Noun of Instrument.

449. By prefixing م, followed by a *kessré*, i.e., the sound of *i*, and by putting a (') or ل, i.e., the sound of *é* or *a*, after the second letter of the root, the name of the instrument is obtained used to perform the action designated by the verb. Examples :—

Root.	Noun of Instrument.
فتح <i>feth</i> , opening	مفتاح <i>miftah</i> , a key
نشر <i>neshr</i> , sawing	منشار <i>minshar</i> , a saw
سطر <i>setr</i> , a line, ruling with lines	مسطر <i>misstar</i> , a ruler
مقل <i>sdkl</i> , polishing	مصقل { <i>mdsskd1</i> } anything used to { <i>misskal</i> } polish with.

450. Sometimes the noun of instrument ends with a ة. Example :—

Root.	Noun of Instrument.
كنس <i>kenss</i> , sweeping	مكنسة <i>miknesset</i> , a broom.

451. If the noun of instrument take a (') after the second letter of the root it forms its plural thus,—

Singular.	Plural.
مسطر <i>mistar</i> , a ruler	مساطر <i>messatir</i> , rulers.

452. If it take an ل after that letter, then it forms its plural thus,—

Singular.	Plural.
مفتاح <i>miftah</i> , a key	مفتاحيخ <i>méfatih</i> , keys
مصباح <i>missbah</i> , a lamp	مصابيخ <i>massabih</i> , lamps.

Derivative Forms of an Arabic Root of three Letters.

453. By certain variations in the root, and the addition of certain letters, according to regular rules, other verbs and verbal nouns are formed, having slightly different meanings from the root. These are called the derivative forms. Thus :—

454. By putting ل with a *kessré* under it, i.e., with the sound of *i*, before the root, and another ل between the second and third letters of the root, a verbal noun is obtained which has a causal or a transitive meaning Example :—

Root.	Derived Form.
غفل <i>ghafl</i> , being careless, negligent	اغفال <i>ighfal</i> , putting one off one's guard, making one negligent
فهم <i>feh</i> m, understanding	افهام <i>ifham</i> , causing one to understand
عزم <i>azm</i> , starting, departing	اعزام <i>izam</i> , causing to start, depart
عدم <i>adm</i> , not existing	اعدام <i>idam</i> , annihilating, destroying
نزل <i>nezl</i> , descending	انزال <i>inzal</i> , causing to descend.

455. If the second letter of the 'primitive root be a و or a ي, that letter is omitted, and a ء is added at the end of the word. Thus :—

Root.	Derived Form.
عون <i>avn</i> , help	اعانه <i>iané</i> , helping
ميل <i>m'il</i> , inclination	اماله <i>imalé</i> , to cause to incline.

456. Transitive and causal verbs are also formed from the root by prefixing the letter ت to it and putting a ي before the last letter. Example :—

Root.	Derived Form.
شكل <i>shékl</i> , a form, shape	تشكيل <i>teshkil</i> , forming, shaping
شرف <i>sheref</i> , an honour	تشریف <i>teshrif</i> , honouring
كدر <i>kédr</i> , grief	تكدير <i>tekdir</i> , causing grief, grieving
حمل <i>haml</i> , bearing	تحميل <i>tahmil</i> , loading.

457. Sometimes this form conveys the meaning of considering something to be what the root refers to. Example :—

Root.	Derived Form.
عظم <i>azam</i> , being great	تعظيم <i>tazim</i> , considering one as great, making much of
كرم <i>kerem</i> , nobility, grandeur, being noble	تكريم <i>tekrim</i> , considering one as noble, and therefore honouring him.

458. If the last letter of the root be a و or an أ, it changes into a ي, and a ء is added to the end of the word. Example :—

Root.	Derived Form.
صفو <i>sáfv</i> , pureness, being pure	تصفية <i>tássfiyé</i> , purifying
رضا <i>réza</i> , being satisfied, consenting	ترضية <i>tarziyé</i> , satisfying
ربو <i>rebu</i> , growing, rising, making enquiry	تربية <i>terbiyé</i> , educating.

459. Passive or intransitive words are formed from the root by prefixing a ت to it and doubling the middle letter, which is then followed by a ʾ, or the sound of *u*. Example, تعلم *téallum* (the action of learning or being taught), from علم *ilm* (knowing, or knowledge); تعظم *téazzum* (false greatness, growing big in one's own esteem), تقطر *tékâttur* (dripping, falling in drops, being distilled), from قطر *katr* (dropping—as water).

460. If the syllable ان *in* be put before the root, and an ʾ after its second letter, a passive verbal noun is obtained. Examples:—

Root.	Derived Form.
كسر <i>kessr</i> , breaking	انكسار <i>inkissar</i> , being broken
جذب <i>jezb</i> , attracting	انجذاب <i>injizab</i> , being drawn or attracted, affection
دفع <i>def</i> , repulsing	اندفاع <i>indifa</i> , being repelled, repulsion
كشف <i>keshf</i> , discovering, detecting	انكشاف <i>inkishaf</i> , detection, being discovered
قطع <i>kdt</i> , cutting	انقطاع <i>inkîta</i> , being cut off, being interrupted
قبض <i>kâbz</i> , seizing	انتقباض <i>inkîbûz</i> , being laid hold of, costiveness
قسم <i>kissm</i> , dividing, a part	انقسام <i>inkissam</i> , being divided, division
عقد <i>âkd</i> , tying	انعتاد <i>inîkâd</i> , being tied, a knot, a contract.

461. If an ʾ (pronounced as *i*) be prefixed to the root, a ت put after its first letter, and an ʾelif before its last, a verbal noun is constructed of an intransitive nature. Example:—

Root.	Derived Form.
جنب <i>jenb</i> , a side	اجتناب <i>ijtinab</i> , avoiding
فخر <i>fakhr</i> , glorying, a cause of just pride	افتخار <i>iftikhar</i> , to be proud of
نقم <i>ndkém</i> , vengeance, anger, hatred	انتقام <i>intikâm</i> , taking vengeance
عذر <i>u:r</i> , an excuse	اعتذار <i>itizar</i> , asking to be excused.

462. A verbal noun expressing reciprocity is formed by prefixing a م (followed by the sound of *u*) to the root, putting an ʾ after its second letter and a ʾ at the end. Thus:—

Root.	Derived Form.
جدل <i>jedl</i> , disputing, a dispute	مجادله <i>mujadelé</i> , disputing with one another [ling one another]
قتل <i>kátl</i> , killing	مقاتله <i>moukátélé</i> , mutual slaughter, kill
كلمه <i>kélimé</i> , a word	مكالمه <i>mukialémé</i> , talking to one another, conversation [one another]
كتب <i>ketb</i> , writing	مكاتبه <i>mukiatebé</i> , corresponding with
جذب <i>jezb</i> , drawing, attracting	مجاذبه <i>mujazebé</i> , attracting one another
قسم <i>kissm</i> , dividing	مقاسمه <i>moukássemé</i> , sharing, partitioning.

463. Verbal nouns of the above form sometimes do not express reciprocity, but are simple active verbs. Example, مشاهده *mushahedé* (looking, beholding, witnessing), ملاحظه *mulahazé* (considering, examining cautiously), ملازمه *mulazemet* (attending any one constantly, following any one).

464. Reciprocal verbal nouns are also formed by putting a ت before the root, after its first letter, and the sound of *u* after its second letter. Thus :—

Root.	Derived Form.
ضرب <i>zarb</i> , striking	تضارب <i>tézarub</i> , striking one another
قبل <i>kábl</i> , the front	تقابل <i>tékábul</i> , being opposite to one another
عقب <i>akeb</i> , the time or space immediately following anything, the heel	تعاقب <i>taakub</i> , succeeding one another.

465. This form is sometimes neuter, as تزيد *tézaýud* (increasing), تدافع *tédafu* (defence), تقاعد *tékaud* (being pensioned), from قعد *kad* (sitting down, resting).

466. It sometimes signifies pretending to be or to do something referred to by the root. Thus :—

Root.	Derived Form.
جهل <i>jehl</i> , ignorance	تجاهل <i>téjahul</i> , pretending ignorance
مرض <i>maraz</i> , disease	تمارض <i>témuraz</i> , pretending to be ill.

467. By putting the syllable است *isst* before the root, and an *élif* before its last letter, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive Arabic word. Example :—

Root.	Derived Form.
نطق <i>noutk</i> , speaking	استنطاق <i>isstinták</i> , interrogating
علم <i>ilm</i> , knowledge, knowing	استعلام <i>isstilam</i> , enquiring, asking for knowledge
خرج <i>kharj</i> , going out	استخراج <i>istikhraj</i> , extracting, deducing
حكم <i>hukm</i> , power, being strong	استحكام <i>istihkiam</i> , *fortifying, strength-
رحم <i>rahm</i> , pitying, mercy	استرحام <i>isttirham</i> ; asking mercy [ening
جلب <i>jellb</i> , drawing, attracting	استجلاب <i>isttijlab</i> , trying to attract.

468. Sometimes this form indicates considering a thing to be something expressed by the root. Thus, استحقار *istihkar* (considering a thing mean or low), from حقير *hakir* (low, vile); استثقال *isttiskál* (deeming any one a bore), from ثقیل *akil* (disagreeable, heavy); استحسان *isttihan* (approving), from حسن *hussn* (beauty, agreeableness).

469. If the middle letter of the root be a و or a ی it is omitted in this form of verbal noun, and a س is added to the end of the word. Thus, استعانه *isstiané* (asking help), from عن *avn* (help); استماله *istimalé* (causing to incline—to one's self), from ميل *mél* (inclination).

470. Table of the Derivative Forms obtained from an Arabic Root of Three Letters.

Model.	Example.	Meaning.	Letters added.
1. افعال <i>ifal</i>	اخراج <i>ikhraj</i> , extracting		ا ا
2. تَفِيل <i>téfil</i>	ترتيب <i>tertib</i> , arranging		ت ی
3. تَفَاعُل <i>téfaoul</i>	تعلّم <i>taalum</i> , learning		ت ع
4. اِنْفِعال <i>infual</i>	انكسار <i>inkissar</i> , being broken		ا ن
5. اِفْتِعال <i>iftiaal</i>	اجتناب <i>ijtinab</i> , avoiding		ا ت ا
6. مُفَاعَلَة <i>mufaale</i>	مقاتله <i>moukátélé</i> , mutually killing		م ا ت or ت
7. تَفَاوُل <i>téfaoul</i>	تجاهل <i>téjahul</i> , feigning ignorance		ت ا
8. اِسْتِفَاعِل <i>istifual</i>	استنصار <i>isttinsar</i> , asking for help		ا س ت

471. It must be borne in mind that all Arabic roots of three letters cannot assume all the eight forms given above. * Many have only a few of them.

The Active and Passive Participles of an Arabic Root of Four Letters.

472. The active and passive participles of an Arabic verb of four letters are not formed in the same way as those of a verb of three letters.

473. If an Arabic verb have more than three letters in its root its active participle is formed by prefixing a م, followed by an *cuturu*, i.e., by the sound of *u* or *ou*, to the root. The second syllable of the word thus formed has an *ustun* for its vowel and the last syllable a *kessré*. Example:—

Root.	Active participle.	Model.
ترجم <i>terjem</i> , translating	مُترجم <i>muterjim</i> , a translator (translating)	مُفَعِّل

474. The passive participle is formed in the same way, only the last syllable has an *ustun* for its vowel. Example:—

Root.	Passive participle.	Model.
ترجم <i>terjem</i> , translating	مُترجم <i>muterjem</i> , translated	مُفَعِّل

475. The active and passive participles of the derivative forms (see 470) are formed nearly in the same way, with slight variations which will be shown by the examples given below:—

Verbal noun.	Passive participle.	Active participle.
استكسان <i>isstiksan</i> , approving	مُسْتَكْسَن <i>musstahsen</i> , approved	Not in use
استحقاق <i>istihkak</i> , a just claim	مُسْتَحْكَن <i>musstahkk</i> , deserved	مُسْتَحْك <i>musstahik</i> , deserving
استناد <i>istinad</i> , relying, leaning on	مُسْتَنَد <i>mussténed</i> , relied on, leant on	مُسْتَنِد <i>mussténid</i> , relying on, leaning on

Verbal noun.	Passive participle.	Active participle.
ترتيب <i>tertib</i> , arranging, composing (as a printer)	مُرتَّب <i>muretteb</i> , set in order, arranged, composed	مُرتِّب <i>murettib</i> , a com- positor
تجاهل <i>tejahul</i> , feigning ignorance	Not in use	مُتجاهِل <i>mutéjahil</i> , who feigns ignorance
تجاسر <i>tijassur</i> , daring	„ „	مُتجاسِر <i>mutéjassir</i> , one who dares, bold
انكسار <i>inkissar</i> , being broken	Wanting	مُنكسِر <i>munkessir</i> ,* broken, grieved
انهدام <i>inhidam</i> , demol- ishing	„	مُنهدِم <i>munhédim</i> ,* demol- ished
انهزام <i>inhizam</i> , being defeated	Not in use	مُنهزِم <i>munhézim</i> ,* de- feated
انكساف <i>inkissaf</i> , being eclipsed	„ „	مُنكسف <i>munkessif</i> ,* eclip- sed
انكشاف <i>inkishaf</i> , being discovered	„ „	مُنكشف <i>munkeshif</i> ,* dis- covered
التزام <i>iltizam</i> , contract- ing, farming the revenue	„ „	مُلتزم <i>multézim</i> , who farms the reve- nue, a farmer of the revenue
تكبر <i>tekebbur</i> , being proud, pride	„ „	مُتكبر <i>mutékebbir</i> , proud
تسلط <i>téssallut</i> , arro- gating power to one's self	„ „	مُتسلط <i>mutéssalit</i> , who ar- rogates to himself power
محاربة <i>mouhârrébé</i> , making war, war	„ „	مُحارب <i>muharrib</i> , belliger- ent, making war
محاصرة <i>mouhâsséré</i> , be- sieging, a siege	„ „	مُحاصر <i>mouhassîr</i> , a be- sieger.

* The active participles of forms having a passive meaning have a passive signification in English.

CHAPTER XIII.

THE ARABIC IRREGULAR PLURALS.

476. THE method of forming the regular plural of Arabic words has been explained in a previous chapter (see 82). The irregular plurals are extremely difficult; but as they are much used in written Turkish, and to some extent in conversation, it is indispensable for the student to learn them. The following rules will serve to help him to acquire them and to impress them on the memory, although there are many exceptions.

477. There are two kinds of irregular plurals: one called the *plural of scarcity*, and the other the *plural of multitude* (in Arabic جمع القلة and جمع الكثرة). The first is used when only a few things or people are meant, from three to ten. The second applies to all higher numbers. There is also what is called the *plural of plurals* (جمع المجموع), applying to very high numbers. The numerical difference between the two first kinds of plural is more imaginary than real, especially in Turkish, in which language the distinction is scarcely recognised.

478. The *plural of paucity* assumes four shapes, corresponding to أَفْعَالٌ, أَفْعَالَةٌ, أَفْعَالٌ أَفْعَالٌ, and أَفْعَالَةٌ أَفْعَالَةٌ.

479. (1) Words which form their plural according to the form أَفْعَالٌ.

Words in the singular shaped like

Singular.	Plural.
نفس <i>nefs</i> , the soul	أنفس <i>enfuss</i> , souls
رجل <i>rijl</i> , the foot	أرجل <i>erjul</i> , feet
عناق <i>anak</i> , a kid	أعناق <i>anuk</i> , kids
يمين <i>yémin</i> , an oath	أيمين <i>éimun</i> , oaths
ذراع <i>zira</i> , the fore-arm, a cubit, the fore-leg of an animal	أذرع <i>azru</i> , fore-arms, cubits, fore-legs.

(2) Words which form their plural according to the form أَفْعَالٌ أَفْعَالٌ.

Singular.	Plural.
لوح <i>levh</i> , a table, tablet, flat surface, board	ألواح <i>elvah</i> , tables, tablets, flat surfaces, boards
ملك <i>milik</i> , dominion, territory	أملاك <i>emlak</i> , dominions, territories

Singular.	Plural.
حكم <i>hukm</i> , a decree	احكام <i>ahkiam</i> , decrees
بطل <i>bétel</i> , a hero	ابطال <i>abtal</i> , heroes
عقب <i>akeb</i> , the heel	اعقاب <i>akab</i> , heels
عنق <i>unk</i> or <i>unuk</i> , the neck	اعناق <i>anak</i> , necks.

(3) Words which form their plural after the form **أَفْعَلَةٌ**.

Singular.	Plural.
طعام <i>taam</i> , food	اطعمه <i>atimé</i> , foods
عمود <i>amud</i> , pillar	اعمده <i>amidé</i> , pillars
حمار <i>himar</i> , an ass	احميره <i>ahmiré</i> , asses
غراب <i>ghurab</i> , a crow, a raven	اغربه <i>aghribé</i> , crows, ravens.

(4) Words which form their plural according to the form **فَعْلَةٌ**.

Singular.	Plural.
ثور <i>sawr</i> , a bull	ثيره <i>siret</i> , bulls
غزال <i>ghazal</i> , a gazelle	غزله <i>ghizlet</i> , gazelles
ولد <i>wéled</i> , a child	ولده <i>wildet</i> , children
غلام <i>ghoulam</i> , a boy	غلمته <i>ghilmét</i> , boys.

480. The *plural of multitude* has nineteen forms, given below.

(1) Words which form their plural after the form **فُعْلٌ**.

Singular.	Plural.
أسد <i>essed</i> , a lion	اسد <i>usd</i> , lions
احمر <i>ahmer</i> , red	حمر <i>humr</i> , red (pl.)

(2) Words which form their plural according to the form **فُعْلٌ**.

Singular.	Plural.
سفينة <i>sefiné</i> , a ship	سفن <i>sufun</i> , ships
كتاب <i>kitab</i> , a book	كتب <i>*kiutub</i> , books
رسول <i>resul</i> , an apostle, prophet	رسل <i>russul</i> , apostles, prophets.

(3) Words which form their plural according to the form **فُعْلٌ**.

Singular.	Plural.
قرية <i>kariyé</i> , a village	قرا <i>kura</i> , villages
لحية <i>lihýé</i> , the beard	لحي <i>luha</i> , beards.

(4) Words which form their plural according to the form **فَعَلَ**.

Singular.	Plural.
نِعْمَةٌ <i>nimet</i> , benefit, comfort, blessing	نِعَمٌ <i>niém</i> , benefits, comforts, blessings.

(5) Words which form their plural according to the form **فَعَّلَ**.

Singular.	Plural.
طَالِبٌ <i>talib</i> , a student	طَلَبَةٌ <i>talebé</i> , students
سَيِّدٌ <i>séid</i> , a lord	سَادَةٌ <i>sadet</i> , lords
خَبِيثٌ <i>khabiss</i> , bad	خَبَائِثٌ <i>khabésé</i> , bad people, villains.

(6) Words which form their plural according to the form **فَعَّلَ**.

Singular.	Plural.
قَاضٍ <i>kázî</i> , a judge [ish]	قُضَاةٌ <i>kouzat</i> , judges
كَمِيٌّ <i>kémi</i> , a warrior (not used in Turk-)	كُمَاتٌ <i>kumat</i> , warriors.

(7 and 8.) These forms are **فَعَّلَ** and **فَعَلَ**, but there are scarcely any Arabic words used in Turkish which form their plurals according to them.

(9.) The ninth form is **فَعَّالٌ**, according to which the word **تَاجِرٌ** *tajir* (a merchant) makes **تُجَّارٌ** *tujjar* in the plural, merchants.

(10.) The tenth form is **فَعَالٌ**, according to which numerous words used in Turkish form their plural.

Singular.	Plural.
عَبْدٌ <i>abd</i> , a servant	عِبَادٌ <i>ibad</i> , servants
ذئبٌ <i>ziib</i> , a wolf	ذئابٌ <i>ziab</i> , wolves
رَمَحٌ <i>rimh</i> , a lance	رِمَاحٌ <i>rimah</i> , lances.
نَقْطَةٌ <i>nokta</i> , a point	نِقَاطٌ <i>nikát</i> , points
جَبَلٌ <i>jebel</i> , a mountain	جِبَالٌ <i>jibal</i> , mountains
رَجُلٌ <i>rajol</i> , a man	رِجَالٌ <i>rijal</i> , men
كَرِيمٌ <i>kerim</i> , a noble, great person	كِرَامٌ <i>kiram</i> , the noble, the great.

(11.) The eleventh form is **فَعُولٌ**, in accordance with which a great number of words used in Turkish shape their plural, as,—

Singular.	Plural.
قَلْبٌ <i>kālb</i> , the heart	قُلُوبٌ <i>kouloub</i> , hearts
عِلْمٌ <i>ilm</i> , knowledge, science	عُلُومٌ <i>uloum</i> , sciences
بُرْجٌ <i>bourj</i> , a tower, a sign of the zodiac	بُرُوجٌ <i>burouj</i> , towers
مَلِكٌ <i>mélik</i> , a king	مُلُوكٌ <i>mulouk</i> , kings.

(12.) Words which form their plural according to the form **فَعْلَانْ**.

Singular.	Plural.
راهب <i>rahib</i> , a Christian monk	رهبان <i>ruhban</i> , Christian monks
أسود <i>eswed</i> , a negro, Ethiopian	سودان <i>soudan</i> , negroes, Ethiopians.

(13.) Words which form their plural according to the form **فَعْلَانِ**.

Singular.	Plural.
نور <i>nur</i> , light	نيران <i>niran</i> , lights
غلام <i>ghoulam</i> , a boy, page	غلمان <i>ghilmán</i> , boys, pages
صبي <i>sébi</i> , a boy	سبيان <i>sibian</i> , boys
ضيف <i>zaif</i> , a guest	ضيغان <i>zifan</i> , guests.

(14 and 15). These forms are respectively **فَعْلَى** and **فَعْلَى**, but they are not used in Turkish.

(16.) This form is **فَعْلَاءَ**, according to which we have several words in Turkish.

Singular.	Plural.
فقير <i>fakir</i> , a poor man (poor)	فقرا <i>foukéra</i> , the poor
خليفة <i>khalifé</i> , a successor to Mahomet, a caliph	خلفاء <i>khouléfa</i> , successors, caliphs.

(17.) Some words in Turkish form their plural according to this form **أَفْعَالٍ**.

Singular.	Plural.
نبي <i>nébi</i> , a prophet	أنبياء <i>enbiya</i> , prophets.

(18.) Words which form their plural according to the form **فَعَالٍ**.

Singular.	Plural.
يتيم <i>yetim</i> , an orphan [mufti]	يتامى <i>yetuma</i> , orphans
فتوى <i>fetwa</i> , a legal opinion given by a	فتاوى <i>fetawa</i> , legal opinions.

(19.) There are scarcely any Arabic words used in Turkish which form their plural according to this form **فُعَالِي**.

481. All original quadriliteral and the most of those forms of words in which the triliteral root is increased by one or more letters have the same kind of irregular plural consisting of three syllables. The first of these

syllables has an *ustun* for its vowel sound, the second takes an *l* or the sound of *a*, and the third has a *kessré* for its vowel sound. Examples :—

Singular.	Plural.
رسالة <i>risalé</i> , a treatise, pamphlet	رسائل <i>ressail</i> , treatises, pamphlets
دعوى <i>dawa</i> , a lawsuit, claim	دعواى <i>daawi</i> , lawsuits, claims
جواهر <i>jevher</i> , a jewel	جواهر <i>jevahir</i> , jewels
قافلة <i>káfilé</i> , a caravan	قوافل <i>kawafil</i> , caravans
قانون <i>kanoun</i> , a law	قوانين <i>kawanin</i> , laws
أكبر <i>ekbér</i> , the greatest	أكابر <i>akabir</i> , the greatest
إقليم <i>iklim</i> , a district, climate	أقاليم <i>akálim</i> , districts, climates
مطبخ <i>mútbiikh</i> , a kitchen	مطابخ <i>matábih</i> , kitchens
سلطان <i>sultan</i> , a sovereign	سلاطين <i>salatin</i> , sovereigns
تجربة <i>tejribé</i> , an experiment, a trial	تجارب <i>tejarib</i> , experiments, trials
تصوير <i>tassvir</i> , a picture	تصاویر <i>tessavir</i> , pictures
دفتر <i>defter</i> , a list, register	دفاتر <i>defatir</i> , lists, registers.

482. Sometimes this form of irregular plural has a *s* at the end of it. Example :—

Singular.	Plural.
كشمیری <i>Kishmiri</i> , an inhabitant of Cashmere	كشامره <i>Keshamiré</i> , inhabitants of Cashmere
افغان <i>Afghán</i> , an Afghan	افغانه <i>Afaghiné</i> , Afghans.

EXERCISE XXVI.

Unless (ایکی باشند) *olmadoukja* affection (محببت *mahabet*) be mutual (یکدیگر باشند) *iki bishdan*) it does not (ثبوت بولمق *subout boulmak*) last. I regret (تأسف ایتمک *téessuf*) that I cannot help your friend. He has acted so badly that no one will help him. Is he not ashamed? No, he is proud (افتخار ایتمک *iftikhar*) of what he has done. He ought to be punished. No doubt he will be punished. Has your friend been rewarded (مکافات اولنمق *mukiufat-olounmak*)? When did he acquire Turkish? He speaks it very well. He acquired it in London, before coming to Constantinople. You gave him letters of recommendation (توصیه نامه *tavsiyé-namé*). They will be very useful to him. Has he seen the *grand vizier*? Yes, he had an interview with him last week. That is a very important thing. Will he see him again (بردها *bir duha*)? I think so. If he wish to speak Turkish well, he must have intercourse (اختلاط ایتمک *ikhtilat*) with the Turks (عثمانلو *Ossmanli*). Have you any Turkish

friends? I have both Turkish and Christian friends. Do you think the promised reforms (اصلاحات *isslahât*) in Turkey will be carried (اجرا اولنمق *izra olounmak*) out? I hope so. The consolation (تسلية *tessliye*) of the poor is to die (اولمك *culmek*) (Turkish proverb). One ought to respect (رعایت ایتمك *riayet*) the customs (عادت *adet*) of the country in which he lives. You are quite right. What are you going to do to-day? I am going to the watchmaker. Are you not pleased (خوشنود *khoshnud*) with the watch you bought? No. I am astonished (تعجب ایتمك *tuajub*) at that, for it was very dear. Have the kindness (تألیف ایتمك *ta'lif etmek*) to give me pen and ink. Are you writing (تألیف ایتمك *ta'lif etmek*) a book? No, I am not an author (مؤلف *mu'ellif*). Your father is a celebrated author. I am much honoured by what you say. It is a pity that of late years the arts (فنون *fenoun*) and sciences (علوم *uloum*) have been neglected (همل *muhmel*) and abandoned (متروک *metruk*) in Mussulman (اسلامی *Esslami*) countries.

CHAPTER XIV.

TURKISH COMPOUND WORDS.

483. THERE are scarcely any compound words of Turkish origin.

484. Compound words, on the contrary, abound in Persian and form a special beauty of that tongue. The Turks have adopted a very large number of these words, and although they are not understood by the uneducated, they are in constant use in written Turkish, and especially in poetry. The number of these compounds is almost unlimited, but still it must not be supposed that they can be coined *ad libitum*. Even native Turkish and Persian writers in general only employ those which usage has sanctioned. As, however, scarcely any dictionary is large enough to contain them all, it is very important for the student to understand their construction, not merely to facilitate his acquisition of them, but to enable him to understand such as may not be found in the dictionary, which he will easily do after a little experience, and when he has a certain stock of Persian and Arabic roots which enter into their composition.

485. Persian compound words are generally formed either of (1) a noun

and a participle, (2) an adjective and a noun, (3) or two nouns. Others are constructed by the use of particles.

486. They may consist of two Persian words, or an Arabic and a Persian word, or two Arabic words.

487. The Persian participles which are most frequently employed in the formation of these compound words are the following, which the learner will do well to commit to memory, as they constantly recur in words used in Turkish :—

اور <i>avér</i> , bringing, possessing	زن <i>zen</i> , striking
ارا <i>ara</i> , ornamenting	ساخته <i>sakhté</i> , made, fabricated
ازار <i>azar</i> , tormenting	ساز <i>sáz</i> , fabricating, making
افزا <i>efza</i> , increasing	سوز <i>souz</i> , burning
باز <i>báz</i> , playing	شکسته <i>shikessté</i> , broken
بار <i>bar</i> , pouring forth	شکن <i>shiken</i> , breaking
رو <i>rev</i> , going, running	کش <i>kesh</i> , drawing
بر <i>ber</i> , carrying	کش <i>kush</i> , killing
بر <i>bur</i> , cutting	بند <i>bend</i> , tying
بخش <i>bakhsh</i> , giving	بسته <i>bessté</i> , tied
پر <i>per</i> , flying	پیرا <i>pira</i> , ornamenting
پسند <i>pésend</i> , approving	بین <i>bin</i> , seeing [ing]
آشام <i>asham</i> , drinking	تاب <i>tab</i> , illuminating, burning, twist-
افرین <i>aferin</i> , creating	تاز <i>taz</i> , running, rushing
افراز <i>efraz</i> , raising	خور <i>khour</i> , eating
افروز <i>efrouz</i> , illuminating	روب <i>roup</i> , sweeping
رس <i>ress</i> , arriving, attaining	خوان <i>khan</i> , reading
رسان <i>ressan</i> , causing to reach	خراش <i>khirash</i> , tearing
رسیده <i>ressidé</i> , reached, ripe	دار <i>dar</i> , holding, having
کداز <i>ghiudaz</i> , melting	انگیز <i>enghiz</i> , exciting
دان <i>dan</i> , knowing	گیر <i>ghir</i> , seizing, taking
دَد <i>dih</i> , giving	فریب <i>firib</i> , deceiving
ریز <i>riz</i> , shedding	نویس <i>nuvis</i> , writing
کشا <i>kusha</i> , opening	نه <i>nih</i> , placing [ing]
کن <i>ken</i> , digging	دوز <i>douz</i> , sewing, embroidering, stitch-
کوب <i>koup</i> , striking	ربا <i>rubá</i> , carrying off or away
مال <i>mal</i> , rubbing	ران <i>ran</i> , giving course to anything
نشین <i>nishin</i> , sitting	یاب <i>yab</i> , finding
نما <i>numa</i> , showing	انداز <i>endaz</i> , casting, throwing.

488. I.—Words formed from a Noun and a Participle.

- گل افشان *ghiul efshan*, rose-scattering; from گل *ghiul*, a rose
 در افشان *dur-efshan*, pearl-scattering; from در *dur*, a pearl
 خون افشان *khoun-efshan*, shedding blood; from خون *khoun*, blood
 دل ازار *dil-azar*, heart-tormenting; from دل *dil*, the heart
 جان ازار *jan-azar*, soul-tormenting; from جان *jan*, the soul
 جهان آرا *jihan-ara* } ornamenting the world (عالم *alem*)
 عالم آرا *alem-ara* }
 روح افزا *rouh-efza*, soul-refreshing; from روح *rouh*, the soul
 سر افراز *ser-efraz*, raising the head; سر *sér*, the head
 فتنه انگیز *fitné-enghiz*, exciting rebellion; فتنه *fitné*, rebellion
 دل بر *dilber*, heart-ravishing, lovely
 دل فریب *dil-firib*, heart-deceiving, seductive
 عالم تاب *alemtab*, illuminating the world
 جهان دار *jihan-dar*, possessing the world
 کامران *kiamran*, successful, obtaining his wishes, mighty; from کام *kiam*,
 a wish
 خونریز *khounriz*, shedding blood
 رهن *rahzen*, infesting the road, a robber
 دلسوز *dilsouz*, heart-inflaming
 پرتو انداز *pertev-endaz*, casting rays
 جگر کداز *jigher ghiudaz*, heart-melting
 جهانگیر *jihan-ghir*, world-conquering
 دلکشا *dil-kiusha*, heart-rejoicing
 می آشام *méi-asham*, wine-drinking, who drinks wine (می *méi*)
 جزیره نشین *jeziré-nishin*, inhabiting an island
 اورک نشین *evrengh-nishin*, sitting on a throne (اورک *evrengh*)
 ویرانه نشین *virané-nishin*, inhabiting a desert (ویرانه *virané*)
 رهنما *reh-numa*, showing the way, a guide
 کامیاب *kiamyab*, finding his wish, successful
 کهر بار *ghiuhér-bar*, scattering pearls or precious stones (کهر *ghiuhér*).

489. II.—Words formed of an Adjective and a Noun.

- خوب روی *khob-roui*, with a pretty face; from خوب *khob*, pretty
 پاکدامن *pak-damen*, virtuous (the skirt of whose garment is clean); from دامن *damen*, a skirt

خوش رفتار *khosh-reftar*, walking gracefully ; from رفتار *reftar*, walking
 ساده دل *sadé-dil*, simple-hearted
 سیاه چشم *siyah-cheshm*, black-eyed ; from سیاه *siyah*, black, and چشم *cheshm*, the eye
 شیرین دهن *shirin-dihen*, sweet-mouthed ; from شیرین *shirin*, sweet
 سبکپای *sébuk paï*, quick-footed ; from سبک *sébuk*, quick
 تیز فهم *téz-fehm*, of quick understanding
 شکسته دل *shikesté-dil*, broken-hearted.

490. III.—Words formed of two Nouns.

پری روی *péri-rouï*, } with the face of a fairy
 پری پیکر *péri-péïker*, }
 پری رخسار *péri-roukhsar*, with the cheeks of a fairy
 ماه پرتو *mah-pertev*, shining like the moon
 خوش صحبت *khosh-sohbet*, of agreeable conversation
 شکر لب *shéker-leb*, with lips of sugar
 کلرخ *ghiulroukh*, }
 کلرخسار *ghiulroukhsar*, } rosy-checked
 کلعدار *ghiulizar*, }
 کلروی *ghiulrouï*, whose face is like a rose
 سمن بوی *sémen-bouï*, having the perfume of jasmine (سمن)
 مشکبوی *mushk-bouï*, smelling of musk (مشک)
 یاقوت لب *yakout-leb*, ruby-lipped ; from یاقوت *yakout*, a ruby
 شیر دل *shir-dil*, lion-hearted ; from شیر *shir*, a lion
 غنچه دهان *ghunché-dihan*, with a mouth like a rose-bud (غنچه *ghunché*)
 دولتآب *devlet-mab*, the resort of fortune (دولت *devlet*), fortunate
 عدالت دستکاد *adalet-desstghiah*, the bench of justice, just
 انجم سپاه *enjum-sipah*, whose armies are numerous as the stars (انجم *enjum*)
 اصف تدبیر *Asaf-tedbir*, as able in management (تدبیر *as* *Asaf*)
 عالمیناد *alem-penah*, the asylum of the universe
 زهره جبین *zuhre-jebin*, with a forehead like that of Venus (زهره *zuhre*)
 سمن بر *simin-ber*, silver-breasted ; from بر *ber*, the breast
 طوطی گفتار *touti-ghiufar*, talking like a parrot (طوطی *touti*)
 سمن بر *sémen-bér*, with a breast like jessamine

* Asaf is supposed to have been the name of Solomon's grand vizier.

حمشید کلاه *Jemshid-kiulah*, with the diadem of *Jemshid*
دارا حشمت *dura-hashmet*, with troops (or pomp) of *Darius*.

491. A number of these compound words will be found in the following Persian couplet :—

ماه روی مشکبوی دلکشی
جان نغزای دلفریبی مهوشی

which means: “A beauty with a face like the moon, odoriferous as musk, attracting the heart, delighting the soul, and seducing one's affection.” The word for a “beauty” (مهوش *mehvesh*) is derived from two words, meaning “resembling the full moon.” This word, and all the others applying to it, are used in Turkish.

Words formed by the use of Particles.

492. The particle هم *hem* prefixed to a noun produces a compound word expressing companionship or intimacy. Example :—

همشهری *hem-shehri*, fellow-townsmen, fellow-countrymen
همفرش *hem-firash*, a bed-fellow
همراه *hem-rah*, fellow-traveller ; from راه *rah*, a road
همجنس *hem-jinss*, of the same species (جنس)
همشیره *hem-shiré*, of the same milk, a sister ; from شیر *shir*, milk
همراز *hem-raz*, having the same secrets (راز), an intimate friend
هماشیان *hem-ashiyan*, of the same nest (آشیان)
همدم *hem-dem*, one breathing the same breath (دم), an intimate associate
همدل *hem-dil*, of the same heart, unanimous
همسال *hem-sal*, of the same year (i.e., age)
هممکتب or هممکتب } *hem-mekteb*, a schoolfellow
همپستر *hem-pisster*, sleeping on the same pillow
همخوابه *hem-khabé*, sleeping together—of the same sleep (خوابه)
هماهنگ *hem-aheng*, of the same inclination (اهنگ)

493. Adjectives denoting the want or absence of something are framed by using the particles نا *na* (not, without), equivalent to the syllables “less” or “un” in English ; بی *bi* (without), and کم *kem* (little). Examples :—

- نا امید *na-eumid*, hopeless ; from امید *eumîd*, hope
 نا شناس *na-shinass*,
 نا آشنا *na-ashina*, } ignorant (not knowing)
 نا دان *na-dan*, }
 نامرد *na-mêrd*, unmanly ; from مرد *mêrd*, a man
 ناپاک *na-pak*, impure ; from پاک *pak*, pure
 ناشکفته *na-shukiufte*, not full blown
 بی امان *bi-aman*, unmerciful
 بی باک *bi-bak*, fearless ; from باک *bak*, fear
 بی تامل *bi-taamul*, inconsiderate
 بی ترتیب *bi-tertib*, irregular ; from ترتیب *tertib*, arrangement
 بی خرد *bi-khirêd*, senseless ; from خرد *khirêd*, sense
 بی دین *bi-din*, without religion (دین *din*)
 بی ادب *bi-êdeb*, unmannerly
 کمبها *kem-baha*, of little value (price)
 کم عقل *kem-âkl*, of small intelligence
 کم تجربه *kem-tejribê*, of little experience, inexperienced
 کم مایه *kem-mayê*, of little capital (*i.e.*, poor in resources) ; from مایه *mayê*, capital, ferment, stock.

494. Compound nouns designating the people who exercise any trade or profession, or perform some action habitually, are formed by adding the syllables دار *dar* (having), کار *kiar* or کر *ghêr* (doer, maker), بان *ban* (keeper), to the substantives. Examples ;—

- دربان *dêr-ban*, a door-keeper, porter
 زندان بان *zindan-ban*, a turnkey, warder
 آهنگر *ahen-ghêr*, a smith (a worker of iron)
 زرگر *zer-ghêr*, a goldsmith (a worker of gold)
 سلحدار *silah-dar*, an esquire (who carries arms)
 کناهکار *ghiunah-kiar*,* an evil-doer, a sinner ; from کناه *ghiunah*, sin.

495. Nouns indicating place are formed by adding the syllable گاه *ghiah* (meaning “place” or “time”) to a substantive. Thus we have خوابگاه *khab-ghiah* (a bed—the sleeping-place), اردوگاه *ordon-ghiah*, لشکرگاه *leshkêr-ghiah* (a camp—a place where soldiers are), مخیمگاه *mukhayem-ghiah* (a camp—a place under canvas).

* See note page 7.

496. The words *ستان isstan* (a country), *زار zar* (a plot or bed), *کده ghedé* or *kedé* (a house), *دان dan* (a holder, case), *سار sar* (a country, land), *لاخ lakh* (a place), are also used to form compound nouns of place. Thus we have;—

- گلستان ghiulisstan*, the country of roses, a rose-garden
داغستان daghisstan, a mountainous country
خارستان kharisstan, a thorny place; from *خار khar*, a thorn
نکارستان nighiarisstan, a place where pictures are, a picture gallery; from *نکار nighiar*, a picture*
بهارستان baharisstan, the abode of spring (*بهار bahar*)
گلزار ghiulzar, a bed of roses
لاله‌زار lalézar, a bed of tulips; from *لاله lalé*, a tulip
سنگزار senghsar,)
سنگ‌لاخ senghlakh, a stony place; from *سنگ sengh*, a stone
سنگبار senghbar,)
شوره‌زار shorézar,) a salt-desert, a salt-works; from *شوره shoré* and *نمک nemek*, salt
نمک‌زار nemekzar,)
چشمه‌زار cheshmèzar, a place full of springs
بت‌کده †poutghédé, an idol temple; from *بت pout*, an idol
اتش‌کده ateshghédé, a fire temple
قلم‌دان kalemdan, a pen-case; from *قلم kalem*, a pen
شمعدان shemadan, a candlestick; from *شمع shema*, a candle
کوه‌سار kiuhsar, a mountain district; from *کوه kiuhs*, a mountain
دیو‌لاخ divlakh, a place inhabited by demons; from *دیو div*, a demon.

497. Adjectives expressing similarity are made by adding *آسا asa*, or *سا sa* or *وش vesh* to substantives. Example:—

- عنبر‌آسا anbé-asa*, like ambergris; from *عنبر*, ambergris
مشک‌آسا muskh-asa, like musk
جنت‌آسا jennet-asa, like paradise (جنت)
ماه‌وش mévesh, like the moon, a beautiful woman
قمر‌وش kamr-vesh, like the moon
سحر‌سا sihr-sa, like magic; from *سحر sihr*, magic
غنچه‌وش ghiunché-vesh, like a rose-bud
پری‌وش péri-vesh, like a fairy, fairy-like.

* To help the learner, I give the meaning of those Persian words which have not occurred before in this grammar.

† *بت* an idol, is pronounced *pout* by the Turks, although written with a *ب*.

498. The termination فام *fam* (coloured), کون *ghiun* (colour), رنگ *reng* (colour), are used to form epithets expressing colour. Example :—

گلگون *ghulghiun*, rose-colour
 گلنم *ghulfam*, rose-coloured
 زمردفام *zmrud fam*, emerald-coloured, green
 سبز رنگ *sebz reng*, the colour of verdure (سبز), green.

499. Some adjectives which express fulness, completeness, or multi-fariousness, are constructed by the repetition of the noun and an ل being inserted in the middle. Example :—

لبالب *lebaleb*, full to the brim; from لب *leb*, the lip or brim
 سراسر *sérasér*, from end to end; from سر *sér*, a head
 کوناگون *ghiunaghiun*, of many colours; from کون *ghiun*, colour
 رنگارنگ *renghareng*, „ „ from رنگ *reng*, colour.

500. Adjectives expressing possession and fulness are made by adding the termination سار *sar* (abounding in, full of), کین *ghin* or اکین *eghin* (full), مند *mend* (full, or the termination “ish” in English), ناک *nak* (full), and وار *vér* (like, possessing).

غمکین *ghemghin*, full of grief (غم *ghem*)
 شرمکین *shermeghin*, full of shame (شرم *sherm*)
 امیدوار *eumidvar*, hopeful
 پروانه وار *pervané-var*, like a moth (پروانه *pervané*)
 بهره ور *behrévér*, a participator; from بهره *behré*, a share
 شرمسار *shermisar*, full of shame; from شرم *sherm*, shame
 دانشمند *danishmend*, learned; from دانش *danish*, learning
 زهرناک *zéhirnak*, poisonous; from زهر *zéhir*, poison
 دانش ور *danishvér*, learned; from دانش *danish*, learning
 خردمند *khirédmend*, intelligent; from خرد *khiréd*, sense.

501. The termination انه *ané* appended to a noun indicates resemblance or forms an adverb. Example :—

مردانه *merdané*, like a man, manly, courageously
 درویشانه *dervishané*, like a dervish
 ستمکارانه *sitemkianané*, unjustly; from ستمکار *sitemkiar*, unjust.

502. If the word to which this termination is added end in an ل or a و, then a ی must be put between them. Example :—

کدایانه *ghedayané*, beggarly; from کدا *gheda*, a beggar

عدویانه *adouyané*, hostile, or in a hostile way; from عدو *adou*, an enemy

دانایانه *danayané*, prudently; from دانا *dana*, prudent, wise.

503. If the word to which *ané* is appended end with a *z*, a *l*, preceded by the sound of *é*, is substituted for it; as, بندگانده *bendéghiané* (humble, humbly), from بنده *bendé* (a servant).

504. Some Persian nouns ending in *al* are sometimes written without the *l*. Example:—

راه or ر *rah*, a road

شاه or شه *shah*, a king

گناه or کنه *ghiunah*, a sin.

505. These words thus shortened are used to form compound nouns. Example:—

رهگذار *rehghiuzar*, who passes (گذار) the road, a traveller

رهزن *rehzen*, who strikes (زن) the road, a highwayman

شهزاده *shehzadé*, begotten (زاده) of a king, a prince

رهبر *rehbér*, who brings (بر) the road, a guide

رهدار *rehdar*, who has (دار) the road, a collector of toll or merchandise.

506. Some abstract nouns are formed by adding *l* to adjectives; as گرم *gherm* (hot), کرما *gherma* (heat).

Arabic Expressions used as Turkish Compound Words.

507. There are no compound nouns in Arabic; but certain Arabic expressions have been adopted by the Turks, and are regarded as compound words by them. The words most commonly met with used in this way are as follows:—

ولی *véli*, a master, saint, patron,
servant, next of kin

ولی نعمت *véli-nimet*, a benefactor,
(a master of favour,
نعمت)

صاحب *sahib*, possessor

ولی عهد *véli-ahd*, the heir-apparent
صاحب جمال *sahib-jimal*, possessor of
beauty (جمال)

صاحبزاده *sahib-kıran*, a lord of the
age

صاحب <i>sahib</i> , possessor	صاحب خروج <i>sahib-khurovj</i> , a great but cruel conqueror, like Jenghiz Khan or Timur
اهل <i>ehl</i> , people	اهل عرض <i>ehl-i-irz</i> , honest, honourable (i.e., people of honour, عرض)
ذات <i>zat</i> , possessor of, endowed with (fem. singular)	اهل حکمت <i>ehl-i-hikmet</i> , (people of wisdom, حکت)
ذو <i>zou</i> , possessor of (singular masculine)	ذات الجنب <i>zat-ul-jenb</i> , pleurisy (i.e., possessor of the side, جنب)
	ذو ذوابه <i>zu-zuabé</i> , possessor of flowing locks, i.e., a comet
	ذو اربعة الاضلاع <i>zu-erbaat-ulazla</i> , a possessor of four sides, a quadrilateral figure
ذوی <i>zévi</i> , plural of ذو, possessors (plural masculine)	ذوی العقول <i>zévi-ul-oukoul</i> , the possessors of senses, sane persons
ذوات <i>zewat</i> , plural of ذات, possessors (feminine plural)	
ارباب <i>erbab</i> , plural of رب <i>rab</i> , owners of, endowed with, competent persons, people belonging to, Lord	رب الارباب <i>rab-ul-erbab</i> , the Lord of Lords, God
	ارباب تغلب <i>erbab-i-téghallub</i> , superiors, conquerors (the possessors of power, predominance)
	ارباب مسند <i>erbab-i-messned</i> , the holders of office of high distinction (مسند), dignitaries
غير <i>ghair</i> , not, "un" at the beginning of English words	غير متساوی <i>ghairi-mutéssavi</i> , unequal
لا <i>la</i> , not (used with the third person singular of an Arabic verb)	غير معلوم <i>ghairi-maloum</i> , unknown
	لا یموت <i>la y'mut</i> , immortal (literally he does not die)
	لا یحصى <i>la yahsa</i> , innumerable

لا *la*, not

لا بأس *la-bess*, harmless

لا ابالى *la-ubali*, carele-s, free-
and-easy (literally, I do
not care)

لا جرم *la-jerem*, without fail
(literally, no fault,
(جرم).

508. Another kind of Arabic expression used as a compound word in Turkish consists of an adjective followed by a noun with the definitive article. Example :—

قوى البنیان *kavi-ul-bunyan*, robust (*i.e.*, strong in construction)

ضعيف الاياد *zaif-ul-eyad*, weak in the hands (ايان)

ابدى الدوام *ebedi-ud-d'wām*, eternal in duration (دوام).

509. Compound nouns in Turkish are treated just the same as simple ones, and governed by the same rules. Example :—

ولى نعمتم سكر *vēli-nimetim siniz*, you are my benefactor

ولى نعمتى كوردم *vēli-nimetimi ghicurdum*, I saw my benefactor.

EXERCISE XXVII.

He saw a beautiful girl, with a face like the moon, smelling of musk.* The governor of the town acted very unjustly. The prince admired (بگنمت *†béyenmek*) the picture (رسم *ressm*) very much, and could not believe (اینانمى *inanmak*) that it was a soulless figure (تصوير *tassvir*). We saw a splendid دلکش *dilkiusha* garden (باغ *bāgh*). Where are the candlesticks? Bring me a candle (موم *moum*). Put it in a candlestick. I have lost the case for my pens. You left it at school. It is a pity you forgot it. We are fellow countrymen. Is your servant honest (اهل عرض *ehl-i-irz*)? I believe so. Honest servants are very rare (نادير *nadir*). We are all sinners. The mighty (کامران *kiamran*) (successful) king (پادشاه *padishah*) was disappointed (محرور کالمى *mahroum kálmak*). I did not know that your sister was ill. I hope she will soon be better (کچمىش اولسون *ghechmish olsoun*). Has she taken any medicine (علاج *ilaj*)? Yes. What is the matter (نەسى وار *né si var*) with her? She has pleurisy. May God give her health (شفا *shefa*)! Where is the printing-office of the *Jeridé-Hawadiss* (جريدة حوادث *Jeridé-i-héwadiss*) newspaper (غزته *ghazēta*).

* I write here such English as will suggest the Turkish.

† See page 7, paragraph 33, with reference to the pronunciation of لک.

Tell the cook (اشجی *ashji*) to go to the kitchen and cook (پشورمک *pishirmek*) the dinner (یمک *yemek*). He has gone to the market (چارشو *charshi*). I fear he is very lazy (تنبل *tenbel*). Have you given him his wages (ایلیک *ailik*)? I gave them to him last week. You ought not to have given them to him so soon.

CHAPTER XV.

TURKISH ORTHOGRAPHY.

510. THE orthography of words of purely Turkish origin unfortunately is not fixed. The same word is often met with spelt in two or three different ways by writers of equal ability and repute. This is especially the case in old books, and more particularly in manuscripts, which are, hence, very difficult to decipher. Some attempt has been made of late years to reduce Turkish orthography to a system; but it has not been attended with much success, and writers still allow themselves the greatest latitude. Consequently, we find a word like "iron" written in Turkish either تیمور or *démir*, whereas, according to its pronunciation, it should certainly always be written in the latter way. Again, ترزی *térzi* (a tailor) is quite as often written درزی; and تلکی *tilki* (a fox) is often written دلکی, and so on.

511. Words of Arabic and Persian origin, however, nearly always retain their original spelling, which is invariable. This is, no doubt, one reason why such a large number of Arabic and Persian words are used in documentary Turkish, in which the double meanings to which uncertain spelling gives rise are thus, to some extent, obviated.

512. The modern writers who endeavoured to improve the state of Turkish orthography, amongst other things, set the example of expressing the vowel sounds more frequently by the letters و د ی ا—decidedly a step in the right direction; for the omission of the vowels in oriental writing has undoubtedly been a great obstacle to the spread of education amongst the natives, and to the acquisition of oriental languages by Europeans. As, however, this system was not carried out consistently, and as it has not been generally adopted—other authors of equal authority still adhering to the old system—Turkish spelling still remains so unsettled that it is difficult to give many rules respecting it. Yet as, notwithstanding the latitude natives allow themselves, one cannot spell as he pleases, the following rules may be serviceable.

513. In general, the broad vowel sounds *a*, *ı*, *o*, and *ou* are expressed by ا, و, ى, especially if they are accompanied by a soft consonant.* Example, يازمى *yazmak* (to write), باقمى *bâkmak* (to look), بولمى *boulmak* (to find), بيلمى *bilmek* (to know).

514. If the soft consonants, however, be followed immediately by a hard one, the vowel is not written. Thus, بىغداى *boghdaı* (corn), بىغصاق *baghırsak* (the intestine). Still, in words of one syllable the vowels are written; as in باغ *bâgh* (a vineyard), باص *bâss* (tread), صوص *souss* (hold your tongue); and in words of two syllables, also, when the last syllable contains two hard consonants, as لالحى *lahik* (joined, touching).

515. If a word contain different broad vowel sounds, then they are generally written, as سارى *sarı* (yellow), سالى *Salı* (Tuesday), سانجى *sânjı* (the cholic), كولاي *kolai* (easy), كوله *koulé* (a tower, steeple), كومسال *koumsâl* (a sandy beach), كوناقى *konak* (a mansion), كيراج *kırach* (of the nature of sterile moorland), تازى *tâzi* (a greyhound), تابوت *tabout* (a coffin), پويراز *pöiraz* (the north-east wind).

516. The grammatical terminations are an exception to the above rule, as they always remain without the vowels being written, whatever word they may be appended to. Example, كوچلار *kochlar* (rams), عكلسىز *âklsız* (foolish).

517. The letters ن and ش, when used to make causal, reciprocal, or passive verbs, are also an exception to the above (515), as they do not have this vowel written in words when there are different vowel sounds. Examples, ياپدىرمى *yapdırmak* (to have made), باصدىرمى *bâssdırmak* (to have printed), ياغدىرمى *yaghdırmak* (to cause to fall like rain, to pour out); سونمىك *sevinmek* (to be glad, to rejoice). Still, in the new system spoken of above we meet with يش and ين.

518. The sound of *a* or *é* at the beginning of a word is expressed by ا, and at the end of a word by ى. Example, ال *âl* (take—thou), اغ *âgh* (a net), اك *âk* (white), اغاج *âghâj* (a tree), اغىر *âghır* (heavy), اده *adu* (an island), پارى *para* (money).

519. If the same vowel sound be repeated in one word it need only be written once. Thus we have يالان *yalân* (a lie), ادم *âdâm* (a man), درلو *turlu* (a kind, sort), دره *deré* (a valley), چولتى *choullouk* (a woodcock), چقور *choukour* (a hole), چقال *chakâl* (a jackal), چقراق *chikrik* (a spinning

* The hard consonants are ح, ق, غ, ع, ظ, ط, ض, ص, ذ, ح; the rest are soft.

wheel), نمسه *Nemsé* (Germany), خسته *khússta* (ill), چكه *chené* (the chin), اودنچ *eudunj* (borrowed money), صیغر *sighir* (an ox), صیق *sirik* (a small pole), صیغرتماچ *sighirtmaj* (a drover, herdsman), صیقندی *sikindi* (trouble, bother, uneasiness), یناق *yanak* (a cheek), یواش *yawash* (slow, gentle; gently !)

520. In particles like ایم *im* (am), ایز *iz* (are), when they are appended to an unalterable active participle, the diphthong ای can be left out, but need not necessarily. Hence we see both یازاریم and یازارم *yazarım* (I write), یازاریز and یازارز *yazarız* (we write), سوریم and سورم *severim* (I love), and سورز or سورایز *severiz* (we love).

521. When a word beginning with the letters ای follows a word ending in *s* or ی, the ای can be left out. Thus, اوغلی ایله *oghloyoula* can be also written اوغلیله (with his son), کورمه ایله can also be written کورمه‌له *ghieurmé-lé* (with the seeing, on seeing).

522. When a word ending in *s* comes before a word beginning with ای or او, the *s* may be left out and the ا at the beginning of the following word also. Thus we have نیچون *nichin* instead of نه ایچون *né ichin* (why?), نولدی for اولدی *né oldou* (what has happened?) [the form نولدی, however, is not to be recommended], باقیدم *bakaydim* instead of باقه‌ایدم (that I might look), سوه‌ایدک *sevédik* instead of سوه‌ایدک (that I might love).

523. ی when used to express the accusative is sometimes left out, especially in old books; but if it be so, it ought to be written before the ن. Hence in old works we see باباسین or even باباسن instead of باباسینی *bábásini* (his father) (accusative), as in باباسینی کوردم *bábásını gheurdum*, which might be written کوردم باباسین (I saw his father). An instance of this will be found in the following passage from the طوطی‌نامه "*Touti-namé*":—

لایقمیدر که مسلمانلرک دعواسن (دعواسنی) شرع اوزره فصل ایتمیوب خاتونه علاقه پیدا ایدوب -عبرا بنم جاریهم در دیوب المزن المق استرسن.

Lâyik mîdir ki moussoulmânların dawassını shér uzeré fassl etmêyip khâtouna alaka pēda edip jebzan benim jariyém dir dēyup elimizden âlmak isstérsin?

(Translation.)

"Is it proper that, not deciding a dispute between Mussulmans according to the law, and making out some connection with the lady, you wish to take her out of our hands by force, pretending that she is your slave?"

I refer to this mode of spelling, because, if the student met with it, it might puzzle him ; but it is by no means to be recommended.

EXERCISE XXVIII.

Do you know that the ship will start to-morrow at eleven o'clock in the morning (صباحين *sabâhléyin*) ? Yes, I know it. At what o'clock does the boat (vapor) start for Pringipo (بوک ااطه *Biyuk Ada*) ? I cannot tell you exactly (تمام *tamam*), but I think it starts at nine. That is very early (اركن *erken*). What (كاشه *kacha*) do you sell these apples (الما *elma*) at ? At nine piastres (غروش *ghroush*). That is very dear. Where does this street go to ? Out (طشره *tashra*) of (دن *den*) the town. Is it far to the market (چارشو *charshî*) ? Which is the nearest road to go to the market ? You must go straight on (طوغرى طوغرى يه *doghrou doghrouya*). Where do you live ? I live at the English Embassy (سقارت *Séfaret-khanéssi*). Do you know Mr. So-and-so (فلان افندى *Fildân*) ? I will show you his house. I am much obliged (تشكر ايتمك *téshekkiur etmek*). The weather is very bad. Can you tell me what o'clock (ساعت كاج *saat kach*) it is ? It is eleven o'clock. What (نصل *nassl*) sort of weather (هوا *hawa*) is it ? It is cold (صوغوق *soghouluk*). It is hot (سججاق *sijâk*). It is foggy (طومان *domân*). The weather has cleared (اچلمك *achilmak*) up. Do you think it will clear up ? I think so. It is very windy (پك روزگار وار *pek rouzghiar var*). A cold wind is blowing (اسمك *essmek*). Have you seen his father lately (گجهنلردد *ghechenlerdê*) ? I saw him last week. What is the matter (نه اولدى *né oldou*) ? He did not tell me (dative). Is it raining (ياغمور ياغمق *yaghmour yaghmak*) ? It is raining very hard (شدتلى *shiddetli*). It is a pity (يازق *yazîk*). As we live (نصل كه يشامق *nassl ki yashamak*), so shall we die (اولمك *eulmek*). He is the most fortunate (بختلى *bakhtli*) of all (هپ *hep*). God makes the nest (يوا *yiva*) of the blind (كور *kieur*) bird (كوش *koush*)*. An old fox does not fear (قورقمق *korkmak*) the net (ablative)*. He who wishes (استمك *issîtmek*) for a faultless (عيسز *aipsiz*) friend (يار *yar*) remains friendless (يارسز *yarsiz*)*. The tongue (دل *dil*) kills (اولدurmek) more (چوق *chok*) than (دن *dan*) the sword (كلىج *kilij*)*. Two captains (رئس *réis*) sink (باتيرمق *bâtîrmak*) a ship. Man (انسان *insan*) proposes (تدبير ايتمك *tedbir etmek*), God disposes (تقدير ايتمك *takdir etmek*). He who gives (ويرن *veren*) to the poor (فقيرلر *fakîrlar*) gives to God. He who (گیدن *ghiden*) goes quickly (تيز *téz*) is quickly tired (يورولمق *yoroulmak*). If we have not wealth (مال *mal*), let us have honour (عرض *irz*).

* Turkish proverb.

CHAPTER XVI.

THE SYNTAX.

The Noun.

524. A TURKISH noun, when the subject of a sentence, is equivalent either to a noun alone in English or to a noun with the definitive article "the" or with the indefinite article "a." Example :—

ياتان ارسلاندى دىر دىكى يىكدر *yatan arsslandan diri tilki yek dir*, a live fox is better than a dead lion

يوركدن يوركه يول وار *yurekden yurêy yol var*, there is a road from heart to heart

ايت حوقر كاروان كچر *it havlar, kiarwan ghecher*, the dog barks (but) the caravan passes on [been sold

استديكىز اوصاتلدى *issêdiyiniz ev sâtildî*, the house you want has
دل قلىجىدن چوق اولدر *dil kilijdan chok euldurur*, the tongue kills more than the sword.

525. A singular noun has also very often a plural signification.

Examples :—

شهرده اغاج يوق	<i>Shehirdê ágháj yok</i>	There are no trees in the town
چارشوده ألما يوق	<i>Charshîda elma yok</i>	There are no apples in the market

اسكى چينى فنجان	<i>Esski chini filjan birdê</i>	He sells things like old china
برده اسكى خاىجر كى	<i>esski khanchar ghibi shêi</i>	cups, and also old daggers
شى ساتار	<i>satar</i>	[things.

چلىك شغالو شى د	<i>Chilek shifali shêi dir</i>	Strawberries are wholesome
-----------------	--------------------------------	----------------------------

The Construction of Nouns in Conjunction.

526. The possession or connection of one thing or person with another, or, in other words, the possessive case is expressed in Turkish by the name of the possessor being put first and that of the thing possessed second ; the affix ي (or سى if the word end in a vowel) his, hers, or its, being appended to the second noun. Example :—

پاشا اوغلى *pasha oghlou*, a pasha's son
قارى يوزى *kurî yuzu*, a woman's face.

Literally, a pasha *his* son, a woman *her* face

527. This construction of noun with noun is used to indicate not only possession but also genus and species, the name of the species coming first, as *طاغ کچیمی* *dâgh kéchissi* (a mountain goat, or the mountain goat), *یبان اوردکی* *yabân eurdéyi* (the wild duck, or a wild duck).

528. The names of rivers, mountains, lakes, &c., are formed in this manner. Example:—

ازاق دیزی *Azak dénizi*, the Sea of Azof
 تن صوبی *Ten souyou*, the River Don
 بیچ شهر *Bech shehiri*, the town of Vienna
 بالقان طاغلری *Bâlkân dâghları*, the Balkan mountains
 طونا صوبی *Touna souyou*, the River Danube.

529. Sometimes in addition to the pronominal affix *سی* or *ی* (after a word ending with a vowel) being added to the second noun, the first is put in the genitive. Example:—

کمینک رئسی در *gheminin réissi dir*, he is the captain of the ship*
 پاشانک اوغلی در *pashanin oghlou dir*, he is the pasha's son.*

This latter construction is definite, and is generally used when the article *the* would be put before the first noun in English. The former construction (see 526) is somewhat indefinite and is generally used when the article *a* would be put before the first noun in English. Example:—

او طامی *ev dâmi*, the roof of a house
 اوک طامی *evin dâmi*, the roof of the house
 بیچه قپوسی *bâghché kâpoussou*, the gate of a garden
 بیچه نک قپوسی *bâghchénin kâpoussou*, the gate of the garden.

530. When two nouns come together in English with the word “of” between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting “of,” as in German, they say “*Ein Glas Wein*,” &c.

بر پارچه اکمک *bir parcha ekmek*, a piece of bread
 ایکی کییه ات *iki kiyyé (oka) et*, two oke† of meat
 بر قدح شراب *bir kadéh sherab*, a glass of wine
 بر فنجان چای *bir filjân чай*, a cup of tea.

* Literally, *Of the ship its captain, Of the Pasha his son.*

† An oke is a Turkish measure of 2½ lbs.

531. There are two ways of expressing the material of which a thing is made.

(1.) The noun, which is the name of the material, is simply put, like an adjective, before the other substantive. Example:—

دمیر زنجیر *demir zinjir*, an iron chain
ایپلیک جوراب *iplik chorab*, cotton stockings
التون کوتی *altoun koutou*, a gold box
گومش قاشق *ghiumush kâshik*, a silver spoon
التون کوستک *altoun kieustek*, a gold chain.

(2.) Or the noun expressing the material is put in the ablative. Example:—

دمیردن زنجیر *démirden zinjir*, an iron chain (or a chain of iron)
التوندن کوتی *altoundan koutou*, a gold box (or a box of gold)
گومشدن قاشق *ghiumushden kâshik*, a silver spoon (or a spoon of silver).

In the latter construction one of the words معمول *mamoul* or یاپلمش *yapilmish* (made), or مصنوع *massnou* (fashioned, manufactured) is understood. It is sometimes also written. Example:—

دمیردن یاپلمش کوبری *demirden yapilmish kieupru*, an iron bridge
دمیردن معمول زنجیر *démirden mamoul zinjir*, an iron chain.

The Persian Mode of Connecting Noun with Noun.

532. In books and in conversation also, sometimes when elegance is studied, instead of the Turkish way of indicating possession of one thing by another, or of rendering “of” in English (see 526, 529), the Persian method is used, especially when the words employed are either Arabic or Persian.

533. This consists simply in putting the name of the possessor first, and the name of the thing possessed after it. In pronouncing these nouns the sound of *i* is introduced after the first, if its end is a consonant. Example:—

پادشاه زمین *padishah-i-zémin*, the king of the earth
درخت باغ *dirakht-i-bâgh*, the tree of the garden
پدر دختر *péder-i-dukhter*, the father of the girl
اصحاب سیف *ashab-i-séf*, companions of the sword (military men)
دار بقا *dar-i-bâka*, the abode of permanency (future life)

آب حیات نوش ایتمدی *db-i-hayat noush etmadi*, he did not drink the water
of life

حضور باریده نه جواب ویررسن *houzour-i-baridé né jewâb verirsin*, what answer
will you give in the presence of God ?

534. If the first noun end with an and be of Persian, Turkish, or foreign origin, a consonant ی is written at the end of it followed by the sound of *i* or *î*. Example :—

پدر جای *jayî-péder*, the place of this father
بالای خانه *balayî-khané*, the top of the house
پای تخت *payî-takht*, the foot of the throne.

535. If it end in ل and be of Arabic origin, either a ی is added to it, or a *hemzé* (pronounced with the vowel sound of *i*) . Example :—

بقای عمر *bakayî-umr*, length of life
بنا بیت *bina-i-béit*, the building of the house.

536. If it end with a و pronounced as a vowel ا ی is added to it, and if it end with a vowel ى or ی a *hemzé* is appended to it, pronounced like *i* or *î*.

روى زمین *rouyi zémin*, the face of the earth
بوى گل *bouyi ghiul*, the smell of the rose
قاضى قضاات *kâzî-i-kouzât*, the judge of judges
خانه پدر *khané-i-péder*, the father's house
ماهى دریا *mahi-i-derya*, the fish of the sea
نشئه مى *neshé-i-méi*, the gaiety of wine.

537. When the Persian construction is used, it may be either definitive or indefinite ; that is to say, in English the second noun may have either the definitive article “ the,” or the indefinite “ a ” before it. Thus, بنا بیت *bina-i-béit* may mean either the building of *the* house, or the building of *a* house ; بوى گل *bouyi-ghiul* the scent of *a* rose, or the scent of *the* rose, and so on.

538. When several nouns follow each other in English, with the preposition “ of ” repeated several times between them, and the Turkish construction is used to render them, the sign of the genitive (ل or ت) may be omitted after one or more of them. Example :—

عراق شهرى وزیرینک بر شوریده مشرب اوغلى وار ایدی	<i>Irak shehiri vézirinin bir shouridé meshreboghlu var idi</i>	The vizier of the city of Irak had a good-for- nothing son
کیمدر سؤال ایلدکده شهرنیز پادشاهنک قیزیدر دیدیلر	<i>Kim dir sual éilédekdé shehirimiş padishahinin kızı dir dediler</i>	On his asking "Who is she?" they said, "She is the daughter of the king of our city"
قصاب حضر محلهسى ساکنلرندن	<i>Kassab Hazr mahalléssi sakinlerinden</i>	One of the inhabitants of the parish of Kassab Hazr.

539. When several nouns follow each other in English, with "of" between them, when rendered into Turkish the "of" is often translated partly in the Persian way and partly in the Turkish, to prevent monotony. Example:—

تحصيل علم فايدهسى	<i>Tahsîl-i-ilm fa'idéssi</i>	The advantage of the acquisition of knowledge
فن جغرافيايى تحصيلينه مدار	<i>Fen-i-jagrafiyayi tah- sîline mēdar</i>	A means for the acqui- sition of the science of geography
هر برى شمس حسنک پروانهسى اولوب مابینلرنده عظیم غوغا و نزاع واقع اولدی	<i>Her biri shemss-i hus- sunun pervanəsi oloup ma- bênlerindé azim kavgah vu niza wâkı oldou</i>	Every one of them becoming the moth of the sun of her beauty, a great quarrel and dispute arose between them *
شجره محبت ثمرهسى	<i>Shejéré-i-mahabet semé- réssi</i>	The fruit of the tree of affection.

The Use of Synonymous Words in Couples.

540. As most Persian and Arabic words have various meanings, it is customary, to prevent any mistake, to use synonymous words in pairs, the second noun confirming the meaning of the first. Thus:—

* See طوطى نامه.

نیازورجا ایدرم کمال لطف و کرملى ثمره سندن شاهك بر مقبول و مرغوب و محبوب بر مصاحبی وار ایدی عشاق صادقلى خایب و خاسر قالدیلر	<i>Niaz-u-rija ederim</i> <i>Kémal lutf-u-kéremleri</i> <i>sémerésinden</i> <i>Shahîn bîr makboul vè</i> <i>merghboub vè makhboub bir</i> <i>musahibi var idi</i> <i>Oushak sadikleri kha'ib-</i> <i>ou-khasir kaldılar</i>	<i>I beg and request (you)</i> <i>From the fruits of your</i> <i>perfect grace and favour</i> <i>The king had a pleasant</i> <i>and agreeable and beloved</i> <i>companion</i> <i>Her sincere lovers re-</i> <i>mained disappointed and</i> <i>hopeless*</i>
ای قادر و توانا ای علیم و دانا	<i>Eî kâdir-u-tewana</i> <i>Eî alim-u-dana</i>	<i>Oh, Almighty and</i> <i>Powerful One (God) !*</i> <i>Oh, Omniscient and</i> <i>Wise One (God) !</i>
راویان اخبار و ناقلان آثار ادای شیرین و الفاظ سکرین برله نقل ایدرلر که زمان اولده پیلسان شهرنده علمای عصرن برفاضل محقق وار ایدی اسمنه ابوالمجد دیرلرایدی صفحه درونی زیور علوم ایله آراسته و لسان خوش بیانی انواع فصاحت و بلاغت ایله پیراسته ایدی	<i>Raviyan-i-akhbar u-naki-</i> <i>lan-i-usar eday-i-shirin vè</i> <i>elfaz-i-sukkerin birl. nâkl</i> <i>ederlér ki zeman-i-evveldé</i> <i>Pilsan shehirindé ulemay-i</i> <i>assrden bir fâzîl mouhdk-</i> <i>kak var-idi issminé Ab-ul-</i> <i>Mejd derleridi - sufhu - i</i> <i>derounou zivér-i uloum ilé</i> <i>arassté vè lissân-i-khosh</i> <i>béyânî envaî fâssahat-u-</i> <i>belughut ilé pirassté idi</i>	<i>Relators of news and</i> <i>narrators of events, with</i> <i>sweet grace and sugary</i> <i>words report that in olden</i> <i>times there was a man of</i> <i>proved excellence, one of</i> <i>the learned men of the</i> <i>age, in the city of Pilsan.</i> <i>They called him Ab-ul-</i> <i>Mejd. The space of his</i> <i>interior† (his mind) was</i> <i>embellished with the orna-</i> <i>ments of science, and his</i> <i>tongue of sweet explana-</i> <i>tion was adorned with</i> <i>eloquence and fluency.</i>

541. There being no capital letters to distinguish proper names from others the Turks very often use the word نام *nam* (name) or نامنده *namindé* (in the name) for the purpose. Example:—

احمد نام کمسته *Ahmed nam kinessné*, the person called Ahmed
لیورپول نام شهر *Liverpool nam shéhir*, the town called Liverpool

* See طوطی نامه ("Tales of a Parrot"). These pairs of words in the original language have exactly the same meaning. † I translate literally intentionally.

بو شهرک اعیانندن سعيد نامنده بر بازرگان وار ایدی	<i>Bou shehirin ayanından Saïd namindé bir bâzır- ghian var idi</i>	Amongst the chief men of this city was a merchant of the name of Said.
--	---	--

Modes of Address in Turkish.

542. The words *حضرتلى* *hazretleri* (their excellency, majesty, highness) and *جنابلى* *jenâbleri* (their honour) are titles equivalent to "his majesty," "his lordship," "his excellency," but they are placed after instead of before proper names. Examples:—

محمود تاشا حضرتلى *Mahmoud Pasha Hazretleriné*, to his Excellency Mahmoud Pasha

بادشاه حضرتلى *Padishah hazretleri*, his Majesty the Emperor
الچى حضرتلى *Elchi hazretleri*, his Excellency the Ambassador.

543. In addressing any dignitary it is a great mistake to use this word *حضرت* with the pronominal affix *ك* or *كز*, that is to say, to employ the expression *حضرتك* *hazretin* or *حضرتكز* *hazretiniz* (thy or your excellency, majesty, &c.) The simple pronoun *thou* or *you* must be used, or the expression *ذات عاليلرى* *zat-i-alileri* (your high person, or literally their high persons). *ذات عالينكز* *zat-i-aliniz* (your high person) is also used, but is not so respectful, as it is considered more polite to address any one in the third person plural. Example, *ذات عالينكز خيلى زحمت وىردم* *zat-i-alinizé khaîli zahmet vérdim* (I have given your excellency much trouble).

The use of the Singular after Cardinal Numbers.

544. If a noun is preceded by a cardinal number it must remain in the singular. Example —

بو دوت رفيق كوردلر كه قاضى بونلرك باشنه قضاى اسمانى و بلاى ناكهانى كتوره جك كه بروجهيله دفعى ممكن دكل ايكى رئس بركىمى باترلر	<i>Bou deurt refik geur- dulér ki kazi bounların bâshına kâzayî assimanî vu belayi naghehani ghe- tirêjek ki bir vejhilé defî mumkin diyil İki rêiss bir ghémîbâtî- rîrlar</i>	These four companions saw that the Cadi would bring a judgment from heaven and a sudden calamity on their heads which could not be averted in any way Two captains sink a ship
--	--	--

دروش دخی میر کلام
اولمغین بونلره حکایات
غریبه و تمشلات عجیبه
تدل ایتد هر نکته بی
بیک باب و هر بابی
بیک کتاب ایتمین اهل
مجلس تمام مرتبه
ذوقیاب اولدی

*Dervish daklı mir-i-
kelâm olmaghın boanlara
hikayat gharibé vè temsi-
lat ajibé nakl etdi her
nukteyi bin bâb ve her
bâbı bin kitâb etmeyin
ehl-i-mejliss tamam mer-
têbê zevkyab oldou*

The dervish also being
an eloquent man related to
them strange tales and
wonderful examples, and
making every piece of wis-
dom a thousand chapters
and every chapter a thou-
sand books, the company
were perfectly delighted

ایکی باصمه کتاب
الدم
پارسی تقدیر
اللی غروشه
یوز ییمورطه
طرزوندن ارزومه ایکی
یول واردر

İki bassma kitâb aldım

I have bought two printed
books

Parassi nékûdar ?

How much are they ?

Ellî grousâ

(At) fifty piastres

Yüz yîmourta

A hundred eggs

Trebzoundan Erzrouma

There are two roads from
Trebizond to Erzroum.

iki yol var dîr

EXERCISE XXIX.

Have you bought silver spoons ? Have you ever seen the island (جزیرہ *jéziré*) of Crete (کرید *ghirid*) ? The king arrived last night. There are no gardens (باغچه *bâghché*) in the town of Brighton. Do you like (بکنمک *béyenmek*) china cups (ablative) ? I like them very much, but they are very dear (پهالو *pâhâlî*). There are a great many wild ducks in that country (مملکت *mamlék*). Do you know the name of the landlord (او صاحبی *ev-sahibi*) ? I have heard it, but have forgotten (اونونتمک *ounoutmak*) it. Buy six okes of grapes (اوزوم *uzum*) for me, and two okes of potatoes (پاتاتاس *patatass*). The Danube is a very large river. Have you seen my brother's portrait (رسم *ressm*) ? I saw it at the photographer's (فوطوغرافی *fotoğrafıyâ*) house. There is now a fine iron bridge at Constantinople. I wrote to His Excellency Fuad Pasha, but I have not yet (دها *daha*) received an answer (جواب *jawab*). I am very much obliged (تشکر ایتمک *teshekkiur etmek*) to your Excellency. The company (اهل مجلس *ehl-i-mejliss*) enjoyed themselves (ذوقیاب *zewkyab*). He was one of (دن *den*) the learned (علما *ulema*) men of the age (عصر *assr*). He gave a feast (ضیافت *ziyâfet*) to the principal (اعیان *ayan*) men of his country (ولایت *vilayet*). In that city there was a merchant who had three sons. This book contains (حاوی اومت *havi olmak*) fifty-two chapters. Have you read the tale (حکایه *hikâyé*) of the Dervish Hawayi ? I have only read the first and

second chapters (باب *bâb*) of it. The people (خلق *khalk*) of the city heard (دکلمک *diklémek*) the dispute (دعوا *dawa*). As soon (کیمی *ghibi*) as the king saw the girl's beauty (جمال *jemal*), he was smitten (عشقنه گرفتار اولمق *úshkina ghiriftar olmak*) with her. Go to the mayor (صو باشی *sou-búshi*) of the town (شهر *shéhir*) and tell him the circumstances (احوالکزر *ahwaliniz*) (you are in). This woman is the wife (خاتون *khatoun*) of my elder (بیوک *biyuk*) brother. They appealed (دعوت *davet*) to the law (شرع شریف *sher-i-sherif*) and went into the presence (حضور *houzour*) of the Cadi (قاضی *kúzi*). The Cadi looked at the old (اختیار *ikhthiyar*) man's face (یوز *yuz*). Four persons (کشی *kishi*) agreed (تذاق ایتمک *ittifák etmek*) to travel (سیاحت ایتمک *séyahét etmek*). For fear (خوفندن *khav-fundan*) of wild (موزی *muczi*) animals (جانوار *janvar*) they agreed to sleep (ایومتی *ouyoumak*) by turns (نوبته *nubetle*). They approved (تأیید ایتمک *tahsin etmek*) and applauded (اقرین ایتمک* *aférin etmek*) the carpenter's (دولگر *dulghér*) skill (هنر *huner*) (ablative). Have you written to His Excellency the Prince (شهزاده *shehzadé*)? There were formerly (سابقا *sabika*) two brothers of mine in the king's service (خدمت *khidmet, hizmet*). They were young men (تازه جوان *tazé javan*), but in sense (عقل جهتندن *akl jihatinden*) and intelligence (فراسمت *feraset*) they were old (پیر *pir*).

THE ADJECTIVE.

Adjectives of Turkish Origin.

545. In an ordinary way, especially when the words used are of Turkish origin, the adjective in Turkish, as in English, is put before the noun, and is invariable, whether the noun be masculine or feminine, singular or plural. Example:—

گوزل ادم	<i>Ghiuzel ádam</i>	A handsome man
گوزل قاری	<i>Ghiuzel káři</i>	A pretty woman
گوزل ادملر	<i>Ghiuzel ádamlar</i>	Handsome men
گوزل قاریلر	<i>Ghiuzel kárilar</i>	Pretty women
بیوک ادم	<i>Biyuk ádam</i>	A great man
بیوک ادملر	<i>Biyuk ádamlar</i>	Great men
بر ایو شراب و دلبر	<i>Bir éi sherab vé dilber</i>	A good wine and a
عورت ایکی طاتلو زهر	<i>avret iki tútlü zéhir dir</i>	fascinating woman are two
در		sweet poisons [slaves.
وافر گوزل جاریدلر	<i>Wafir ghiuzel jariyéler</i>	Many beautiful (female)

* It is not requisite to repeat ایتمک when writing the Turkish sentence.

† The latter is the usual pronunciation in Turkish, although incorrect.

546. When the adjective is the predicate of a sentence it still remains invariable. Example:—

قیز دلی در	<i>Kız dēli dir</i>	The girl is mad
دلی اولدر که زنکین در	<i>Dēli ol dir kizenghin dir</i>	He is mad who is rich
*ولکن فقرا کیی کچنور	<i>vé foukera ghibi ghechenir</i>	and yet lives like the poor
بو چیچک کوزل در	<i>Bou chichék ghiuzel dir</i>	This flower is pretty
بو چیچککلر کوزل در	<i>Bouchichékler ghiuzel dir</i>	These flowers are pretty
خواجہ مہز پک	<i>Khojamiz pek malou-</i>	Our professor is very
معلومتلو در	<i>mātlī dir</i>	learned
خواجہ لرمز معلومتلو در	<i>Khojalarimiz malou-</i>	Our professors are
	<i>mātlī dir</i>	learned
دوستکز کیفسز در	<i>Dostounouz kéifsiz dir</i>	Your friend is ill
قیزی کیفسز در	<i>Kızı kéifsiz dir</i>	His daughter is ill
شاگرد تنبل در	<i>Shaghird tenbel dir</i>	The pupil is lazy
شاگردان تنبل در	<i>Shaghirdan tenbel dir</i>	The pupils are lazy
قاری چرکین در	<i>Kadı chirkın dir</i>	The woman is ugly
قاریلر چرکین در	<i>Kadırlar chirkın dir</i>	The women are lazy

The Persian Mode of Connecting Noun and Adjective.

547. In books, and in conversation when elegance is studied, the Persian mode of connecting the adjective is often adopted. This consists in putting the adjective *after* the noun, and joining the two vocally by pronouncing an *i* between them. Example:—

باغ دلکشا	<i>Bāgh-i-dilkiusha</i>	A delightful garden
لسان ترکیبی اوکرزملو	<i>Lissan-i-turkiyi eugh-</i>	You ought to learn the
سکرز	<i>renméli siniz</i>	Turkish language
اول مملکتده بر شهر	<i>Ol memléketde bir</i>	There was a great city in
عظیم وار ایدی	<i>shehir-i-üzim var-idi</i>	that country
مزاج شریفکزر نصل در	<i>Mizaj-i-sherifiniz nassl-</i>	How is your (noble)
	<i>dir ?</i>	health ?
کچن کون ازمیره تشریف	<i>Ghechen ghiun Ezmiré</i>	The other day, on your
عالیبرنده سپارش عاجزی	<i>teshrif-i-alilerinde sipa-</i>	sublime visit to Smyrna, I
واقع اولمش	<i>rish-i-ajizi vākī olmoush</i>	gave you a humble com-
		mission.

* "And" and "but" are often thus found together in Turkish.

548. The rules with regard to the connection of the two nouns after the Persian fashion (see 533, 534, 535, 536) apply also to a noun and an adjective connected in the Persian way. Example:—

والی عادل	<i>Vali-'i-adil</i>	A just governor
بنای استوار	<i>Binayi-ustuvar</i>	A solid building
موی سیاه	<i>Mouyi-siyah</i>	Black hair
خانه دلکشا	<i>Khané-'i-dilkiusha</i>	A delightful house
جای جانفزا	<i>Jayi-janfeza</i>	A delicious place
دعای خیر	<i>Duayi-khair</i>	A good prayer
میوه شیرین	<i>Méivé-'i-shirin</i>	Sweet fruit [Persia
دولت بهیه ایران	<i>Devlet-i-béhiyé-i-iran</i>	The beautiful State of
وکلاى سلطنت سنيه دن	<i>Vukelayi - saltanat - i -</i>	A letter of thanks for one
برى مکتبه زیارتہ	<i>seniyéden* biri mekteb-i</i>	of the ministers of the
کلديکندن تشکر نامہ	<i>ziyaraté gheldiyinden tesh-</i>	Turkish Government com-
	<i>ekki.or-namé</i>	ing to visit a school.

The Use of Arabic Adjectives.

549. When an Arabic adjective is placed before a noun it generally is invariable, applying both to masculine and feminine, singular and plural substantives. Example:—

عظيم وزير	<i>Azim vezir</i>	A great vizier
عظيم دولت	<i>Azim devlet (feminine)</i>	A great state
ناظر و خواجه مزبو	<i>Nazir vé khojamiz bou</i>	My principal and pro-
شاکرد قولرینه ترکی	<i>shaghird koullarına turki</i>	fessor on their beginning
لسانی اوکرتمکه بدأ و	<i>lissânini curutméyé bed u</i>	to teach this pupil your
مباشرت بیورد قلرنده اولا	<i>mubashiret bouyourdouk-</i>	(humble) servant the Turk-
وحی ربانیدن خبر ویرن	<i>larında evvela vahî rabba-</i>	ish language having first of
عربی حروفاتنی تعلیم	<i>nîdan khabr veren Arabi</i>	all taught me the Arabic
بیورد قلرندن	<i>huroufâtînî talim bou-</i>	letters which inform one of
	<i>yourdouklarından</i>	the Divine inspiration.†

550. If the Arabic adjective, however, follows the noun it agrees with it in number and gender.

* This word literally means "splendid," but is used for "Turkish."

† This means that the Koran is written with Arabic letters.

دوات عليه	<i>Devlet-i-aliyé</i>	The sublime* nation (Turkey)
دوات بهیه ایران	<i>Devlet-i-behiyé-i-iran</i>	The beautiful* state of Persia
سنه جدیده دخول ایتدیکندن	<i>Sené-'i-jédidé doukhoul etdiyinden</i>	As the new year has com- menced
ذات سنیه نرینه علاقه ازلیهم و اخوت ابدیهم	<i>Zat-i-seniýeleriné ala- ka-'i-ézelíým u oukhou- vet-i-ébedíým</i>	My eternal love and ever- lasting brotherhood to your brilliant† person.

551. An Arabic irregular plural noun requires the adjective following it to be an irregular plural or feminine singular (regular). Example :—

خطوط متوازیه	<i>Khoutout-i-mutévaziyé</i>	Parallel lines
وکلاک فخام	<i>Vukelayi-fékham</i>	Noble ministers
قواعد عثمانیه	<i>Kawaid-i-ossmaniyé</i>	Turkish rules
جماهير مجتمعہ امریقا	<i>Jemahir-i-mujtémíé-'i- -Amérika</i>	The United States (re- publics) of America
قلاع ایرانیه دن بری در	<i>Kıla-i-iraniyéden biri dir</i>	It is one of the Persian fortresses
انبیاء عظام	<i>Enbiya-'i-izám</i>	Great prophets.

552. When the adjective is put after the noun in the Persian way it takes the affixes which would be added to the noun were the adjective put before it. Example :—

قبر شریفی اوراده در	<i>Kábr-i-sherifi orada dir</i>	His holy tomb is there
بر شهر عظیمه کلدک	<i>Bir - shehir - i - azimé gheldek</i>	We came to a large city
کیف شریفک نصل در	<i>Keif-i-sherifiñiz nassl dir?</i>	How is your noble health (how do you do) ?
مزاج والاړی استفسارنده شقه تحریر و تسمییر کلندی	<i>Mizaj-i-valaleri isttif- sarindé shoukké tahrir u tessyir kılındı</i>	The note was written and sent to inquire after your "exalted" health.

* These are stereotyped epithets in continual use.

† The example I have taken to illustrate the rules are often taken from Turkish standard works. They are thoroughly Turkish, of course, and therefore the English of them will sound peculiar to English ears.

کلام ثریا نظامکله خلتی عالمی طریق حقہ دلالت ایدرسن	<i>Kelam - i - surreya - ni - zımīnlé khalk - i - alemi tariki-hakka delalet edér- sen</i>	With <i>thy brilliant*</i> dis- course you guide the people of the world into the path of truth.
--	--	---

553. When adjectives are put before the noun in the Turkish way they are generally not joined together by the conjunction و *vé* (and), but they are sometimes and very often in writing. Example :—

کوزل ادبلوادم or کوزل و ادبلوادم کوزل معجوب قیز or کوزل و معجوب قیز برغایت کوزل و مرغوب کتاب	<i>Ghiuzel édepli ádám Ghiuzel vé édepli ádám Ghiuzel mahjoub kiz Ghiuzel vé mahjoub kiz Bir ghayet ghiuzel vé merghoub kitáb</i>	A handsome and polite man A pretty and modest girl An extremely beautiful and popular book
مبارک و مسعود خاکپای مراحم آلود همایوندن رجاى کمترانم در	<i>Mubarek vé messoud khakipayi merahim-aloud humayoundan rijayi kem- teraném dir</i>	It is my humble request to your blessed and happy Imperial Majesty, who are noted for mercy
بر عاقل و دانا وزیر وارایدی	<i>Bir akil u dana vézir var idi</i>	He had an intelligent and wise vizier
چوق کوزل و مرغوب شاعر	<i>Chok ghiuzel vé mer- ghoub shair</i>	A very beautiful and popular poet.

554. When there are several adjectives put *after* the noun in the Persian way they are never connected by و, but they are joined to each other by the sound of *i*, according to the rules given for connecting nouns with nouns and nouns with adjectives in the Persian fashion (see 533, 534, 535, 536). Example :—

فرماننامہٴ مکارم علامہٴ خدییوانہ لری	<i>Ferman - name - 'i - mekiarim alamé-'i-khidi- vaníleri</i>	Your noble and princely letter
مراحم علیہٴ اصفانہ لری	<i>Merahim - i - aliyé - 'i - assefanéleri</i>	Your high and states- man-like† acts of grace.

555. An adjective, or a possessive pronominal affix when used as an adjective, may refer to several nouns without being repeated. Example :—

*The expression ثریا نظام *saréyya-nizam* literally means, "arranged like the Pleiades."

† The word اصفانہ is derived from اصف, the name of Solomon's grand vizier.

صحت و عافیتلری
خبریه بزرگى فرحان و
دلشاد ایتملری تمناسنده

*Sihat-u-afiyetleri khab-
rile bizleri férhan udilshad
etméleri témennasindé*

Requesting you to make
us glad and joyful with the
news of *your health and
immunity from sickness*

لطف و احسان کریمانه
لرینه متشکرم
واشوتبریک و تهنیت
عالیرندن محظوظیت و
ممنونیت عاجزانهم تعبر
یفدن ازاده اولدیغی
بیاننده و مبارک مزاج
دولتلى استفسارنده
نمیقه ثناوری تحریر
قلندی

*Louf-u-ihsan kerima-
néleriné mutéshekkir im
Vé ishbou tebrik u-
tehniet - i - alilérinden
mahzouziyet u-memnouni-
yet - i - ajizaném tarifden
azadé oldoughou béyanindé
vé mubarek mizaj-i-dev-
letléri istifsarindé ne-
miké - i - senavéri tahrir
kilindi*

I thank you for *your
gracious favour and kindness*

My letter (the letter of
him who prays for you) has
been written to explain that
my humbler joy and delight,
owing to *your sublime con-
gratulation and felicitation,*
are beyond expression, and
to enquire after your bles-
sed health*

ما بینلرند عظیم
مباحثه و منازعه واقع
اولدی

*Ma - bécilerindé ázim
mubahessé vu munazée
wákı oldou*

A great discussion und
great quarrel arose between
them.

556. If two nouns be joined in the Persian way, and the first is described by one or more adjectives, simple or compound, they must be put after the first noun. Example :—

خبر مسرت اثر جلوس
همایونلری

*Khabr-i-mésseret essr-
i-julouss-i-humayounları*

The *joyful* tidings of his
imperial accession

فلان کیمسنه سایه
شوکتوایه حضرت شاهانده
بر قطعه سفینه بنا و انشا
ایده حکى بیانیه اذن و
رخصت ویرلمسنى با
عرضحال التماس ایتمش

*Filán kimessné sayé- 'i-
shevketvayé - 'i - hazret - i -
shahanéde bir kıta séfíné
bina vu insha edjéyi
béyanilé izn-u roukhsát
vérlilmassi bé arzuhál
iltimass etmish*

A certain person, stat-
ing that he will construct
and build a vessel under the
mighty† shadow of (his)
imperial majesty, has re-
quested by a petition that
permission be given (him).

557. Adjectives which require some other word or words to complete their meaning must be put after those words when Turkish construction is used. Example :—

* This is the style usual in Turkish letters, and is extracted verbatim from one.

† This is the style adopted in Government documents.

شراب ایله طولو	<i>Sherab ilé dolou</i>	Full of wine
محاربه یه قادر بر پادشاه	<i>Mouharebéyé kâdîr bir padishah</i>	A king able in war [arts]
صنائع عجیبه یه قادر در	<i>Sanai-i-ajibé yé kâdîr</i>	He is skilful in strange
کلماته قادر بر	<i>Kélimaté kâdîr bir</i>	He is a companion able
صاحب در که مثلی	<i>mussahib dir ki messli</i>	in speech whose like is not
کورلمش دکت	<i>ghieurlmush déil</i>	seen.

558. With the Persian construction, the adjective always precedes the word it requires to complete its meaning. Example :—

قادر مباحثه	<i>Kâdîr-i mubahessé</i>	Able in controversy.
-------------	--------------------------	----------------------

The Use of *bir*, “A,” with an Adjective.

559. When the word *bir*, “one” or “a,” is used with an adjective qualifying a noun, it is generally put immediately before the noun, and not before the adjective, as in English; but it can also be put before the adjective. Thus :—

ایو بر آدم در	<i>êi bir âdâm dîr</i>	he is a good man
فایده لی بر کتاب الدم	<i>faïdé‘li bir kitâb dldîm</i>	I have bought a useful book
بر ایو شراب	<i>bir êi sherab</i>	a good wine
انصافز بر آدم سن	<i>insâfsîz bir âdâm sîn</i>	thou art a dishonest man
تمیز بر استاد بلور میسگر	<i>témiz bir ustâd bilirmisinîz?</i>	do you know a good workman?
طاتلو بر الما	<i>tâtlî bir elma</i>	a sweet apple.

The Turkish Adjective *ghibi*.

560. The Turkish adjective *ghibi* (like) comes after nouns and pronouns, instead of before them, as in English.

طوب کبی	<i>tourp ghibi</i>	like a radish
الماس کبی	<i>élmâss ghibi</i>	like a diamond
کمی کبی	<i>ghémi ghibi</i>	like a ship
ارسلان کبی	<i>arsslan ghibi</i>	like a lion.

When used thus with a noun, or with the personal pronoun third person plural, with the plural demonstrative pronouns, or with interrogative or relative pronouns, it requires no change in those words. Example :—

سرو کی رفتارہ و طوطی کی گفتارہ باشلادی	<i>Serv ghibi reftaré vé touti ghibi ghiuftaré bâsh- ladî</i>	She began to walk like a cypress tree* and talk like a parrot
طوطی کی سویلر انلر کی یازہ بلورمیسک	<i>Touti ghibi suwéylér Anlar ghibi yazé bilir- misiniz ?</i>	He talks like a parrot Can you write like them ?
بونلر کی کوزل کتابلرکز وار می	<i>Bounlar ghibi ghiuzel kitâblarınız var mı ?</i>	Have you pretty books like these ?

561. When used with any other pronoun than those stated above, **کی** requires the pronoun to be in the genitive. Example:—

بنم کی	<i>Benim ghibi</i>	Like me
سزٹ کی	<i>Sizin ghibi</i>	Like you
انک کی	<i>Anın ghibi</i>	Like him
سکا بو حکایہ بی ابراز ایتمکدن مرادم بو در کہ بنم کی بر محرم اسرار الہ کیرمش ایکن مشاورہ دہ اہمال ایتمیہ سن	<i>Sâna bou hikiayéyi ibraz etmekden mourâdim bou dır ki benim ghibi bir mahremi-i-issrar elé ghir- mish iken mushaverédé ihmal etmégésin</i>	My object in telling you this tale is that, having got a confidant like me, you may not neglect me in consultation.

Adjectives Requiring the Dative Case.

562. Many adjectives require the noun or pronoun to which they refer to be in the dative case. Those most in use which do so are the following:—

لازم	<i>Lazım</i>	Necessary
فایده دلو	<i>Fa'idéli</i>	Useful
مالک	<i>Malik</i>	Possessing
مائل	<i>Ma'il</i>	Inclined [ing
محتاج	<i>Muhtaj</i>	In need of, wanting, requir-
مغایر	<i>Moughayir</i>	Contrary to
مناسب	<i>Munassib</i>	Fit, proper for
لائق	<i>Layik</i>	Fit, worthy of

* See طوطی نالہ. The cypress is regarded in the East as the symbol of gracefulness.

عقید	<i>Moukayyéd</i>	Attentive to
یاقتش	<i>Yakîshik</i>	Suitable, fitting, seemly
یارار	<i>Yarar</i>	Useful
یاراماز	<i>Yaramaz</i>	Useless
واقف	<i>Wákîf</i>	Aware of
مطلع	<i>Moutâli</i>	Cognisant of, aware of.

Examples :—

اصوله مغایر نا بجا و نا سزا حرکت	<i>Ousoula-moughayir na- ô-ju-vu-na-seza héréket</i>	Unseemly and improper conduct, <i>contrary</i> to custom.
کتاب سپارشنه دائ، بر مکتوب	<i>Kitâb siparishinê da'ir bîr mektoup</i>	A letter <i>about</i> ordering a book
مدحه لایق	<i>Medhé layîk</i>	Worthy of praise
نیہ یارار	<i>Néyé yarar ? [dir</i>	What is it <i>useful</i> for ?
همتکزه محتاج در	<i>Himmetinizê muhtâj</i>	It <i>requires</i> your influence
قتل نفس خصوصند	<i>Kât-i-nefss khousous-</i>	In the matter of taking
عجله ایتمک پادشاهلره	<i>sinda ajelê etmek padisha-</i>	life it is not <i>proper</i> for kings
مناسب دکلدر	<i>lerê munassib dêil dir</i>	to be in a hurry
فقیر ابوالمجد ایسه بر	<i>Fakîr Abul-Mejd issê</i>	As for poor Abul Mejd,
فیل یوکی التون دکل بر	<i>bîr fîl yuku âltoun dêil bîr</i>	he did not only not <i>possess</i>
حیه مالک دکل ایدی	<i>habbâyê malik dêil idi</i>	an elephant load of gold, but not even a grain
حق سبحانه و تعالی	<i>Hâkk subhanahu vé</i>	His Majesty God (to
حضرتلری درونم حالته	<i>taala hazretleri derounoum</i>	whom be praise, and whose
واقف در	<i>halinê wákîf dîr</i>	name be exalted!*) is <i>aware</i> of the state of my interior (soul)
شاه بهواج بو احواله	<i>Shah Behvaj bou ah-</i>	As soon as Shah Beh-
مطلع اولدیغی کبی کمال	<i>walê moutâli oldoughou</i>	vaj became <i>cognisant</i> of this
سنتقدنن اغلیوب و بی	<i>ghibi kemal shéfakâtından</i>	state (of things) he cried
توقف بر فیل یوکی التون	<i>âghlayîp vé bi tévakouf</i>	from his perfect commiser-
خزینهنسندن چیقاردوب	<i>bîr fîl yuku âltoun khazi-</i>	ation, and, without delay
بر بیاض فیله یوکلیم	<i>nésinden chikardîp bîr</i>	having an elephant load of
ابو المجدده تسلیم ایتدیلر	<i>béyaz filê yuklâyîp Abul</i>	gold taken out of his trea-
	<i>Mejdê tesslim etdiler</i>	sury, and put on a white elephant, they delivered it to Abul Mejd

* These two Arabic expressions are continually used after the name of God.

پادشاهلر کندی تولرینی اولدرمکده بر عانه محتاج دکل در	<i>Padishahlér kendi koul- larını culdurmekde bir illeté muhtâj déil dir</i>	Kings do not need a pre- text for killing their ser- vants.
--	--	---

Adjectives Requiring the Ablative.

563. Some adjectives require the ablative, the following amongst the number:—

ممنون	<i>Memnoun</i>	Glad
خوشنود	<i>Khoshnoud</i>	Pleased
محظوظ	<i>Mahzouz</i>	Delighted
محزون	<i>Mahzoun</i>	Grieved
مکدر	<i>Mukéddér</i>	Sorry
مأیوس	<i>Mé'youss</i>	Desperate, hopeless

Examples:—

اشتیاقانه مراسلاته مصرف اولان همکتردن محظوظ اولدم	<i>Ishtiyâkané mura:laté mâsrourf olân himmetiniz- den mahzouz oldoum</i>	I am <i>delighted</i> at the exertions made by you in affectionately correspond- ing* (with me)
خواجہلر و همپالری اندن خوشنود و محظوظ اولدیلر	<i>Khojalar vé hempaléri andan khoshnoud ou mah- zouz oldoular</i>	His teachers and school- fellows were <i>pleased</i> and <i>delighted</i> with him
فلان شی شوقدر غروشه اشترا و ارسال بیوردقلرینه دائر بر قطعه تحریرات والالری مالی مفهوموز اولمش	<i>Filân shéi shou kâdar grousha ishtira vé irsal bouyourdouklarına da'ir bir kîta tahrirat valaleri mé'eli mefhoumoumouz ol- moush</i>	I have understood the meaning of a "sublime" letter of yours* <i>about</i> your kindly buying and sending such and such things at so many piastres
ذات عالیکزی عافیت اوزره کوردیکمدن غایتله ممنونم	<i>Zat - i - alinizi afiyet uzeré ghieurdughumden ghayetlé memnounoum</i>	I am extremely <i>glad</i> I see you in good health .
سزی کوردیکمدن پک ممنونم	<i>Sizi ghieurdughumden pek memnounoum</i>	I am <i>glad</i> to see you
ابوالمجد مقصودینک حاصل اولمسندن مأیوس اولوب زار زار اغلادی	<i>Abul-Mejd méksoud- ounoun hâsıl olmasından mé'youss oloup zar zar aighladi</i>	Abul-Mejd <i>despairing of</i> his object being attained, cried and groaned.

* Turkish epistolary style of writing.

EXERCISE XXX.

Look at these pretty flowers? He is a good and a learned man. The Turkish language is very useful (فائدة *faïdê'li*). She is a fascinating (دلگیر *dilgîrîb*) woman. There are many pretty women in London. What is that book about? It is about geometry (هندسه *hendessê*). Have you read the history (تاریخ *tarikh*) of Turkey (دولت علیه *devlet-i-aliyé*)? I have read it. The eternal (ابدی *ébedî*) friendship (محبت *mahabet*) existing (درکار *derkiar*) between us. Does he know Oriental (شرقی *sharki*) languages (السنة (pl.) *elsiné*)? He is a very learned man. How is your (sublime) health (کیف *kéif*)? Thank you (الحمد لله *elhamd-u-lillâh*). I am very well (ایو *éi*). How is your (noble) (شریف *sherif*) mother (الده *validé*)? All kinds (درلو درلو *turlu turlu*) of various (مختلف *moukhitélif*) individuals (اشخاص (pl.) *eshkhass*) came to the town. He received various presents (هدایا (pl.) *hédaya*) from his friends. He acted (حرکت ایتمک *hérêket etmek*) thus after great (عظیم *âzim*) reflection (تفکر *téfekkiur*). He is an old and faithful (صادق *saddîk*) servant (امکدار *emekdar*). The king not knowing the worth (قدر *kâdr*) and value (قیمت *kéimet*) of an old servant, grew tired (اوسانمک *ousanmak*) of him. You have beautiful silver spoons. Where did you buy them? I bought them in London of a good silversmith (قومجی *kouyoumjou*). They are not dear (بهالو *pâhîlî*). What a pretty little watch (ساعت *saat*)! Is it gold? Yes.* The English merchants are very rich (زکین *zenghin*). Have you ever been in England? I lived there three months (ای *ai*). Do you think it a pretty country (مملکت *memlêket*)? It is a pretty and a healthy (شغالو *shifalû*) country. The climate is too damp (دھا چوق رطوبتلو *daha chok routoubetli*). The climate (هوا *hawa*) of Turkey is very agreeable (لطیف *latif*). The sky (کوک *ghieuk*) is very clear (براق *berrak*). There are many (چوق *chok*) high (یوکسک *yukse*) hills (تپه *tepe*) in the neighbourhood (جوار *jiwar*) of Constantinople (استانبول *Istanbul*).

THE DEGREES OF COMPARISON.

The Comparative.

564. The comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case and leaving the adjective unaltered. The words دھا *daha* (more) and زیاده *ziyadê* (more) are sometimes put before the adjective for the sake of emphasis, or to prevent ambiguity. Example:—

* Say, "It is gold," it being too abrupt in Turkish to merely answer, "Yes."

سرکدن اکشی شکرین طاتلو احمد سزین بویلو (در) سز بندن زنکین سکر بو جوهر بی نظیری الوب کندی الکله سلطان رومه هدیه ایدهن بو هدیه ضمننده لطف و کرمیله مأءولکدن زیاده مسرور و خندان اولورسن دیدیلر	<i>Sirkéden ekshi</i> <i>Shékérden tâtlı</i> <i>Ahmed sizden boïlou dir</i> <i>Siz benden zenghin siniz</i> <i>Bou jevher bi nâziri</i> <i>alip kendi elinle soultân-</i> <i>-i-rouma hédîyé edésin bou</i> <i>hédîyé zimmindé loutf ou</i> <i>keremilé mêmoulinden</i> <i>ziyadé messrour ou khan-</i> <i>dan otoursoun dédiler</i>	Sourer than vinegar Sweeter than sugar Ahmed is taller than you You are richer than I They said : "Take this peerless jewel with thy own hand, and make a present (of it) to the king of Roum; and with regard to this jewel, by his favour and gracious- ness you will be <i>more</i> <i>pleased</i> and <i>delighted</i> than you expect
ارسلان تلکیدن شجاعتلو در التون کومشدن ایو در ظن ایتدیگمدن کچ در	<i>Arsslan tilkiden she-</i> <i>jaatli dir*</i> <i>Altın ghiumishden éi dir</i> <i>Zan etdigimden ghech</i> <i>dir</i>	The lion is <i>braver</i> than the fox Gold is <i>better</i> than silver It is <i>later</i> than I thought
+ سندن دولتلو اولان ایله اورتاق اولمه	<i>Senden devletli olan ilé</i> <i>ortak olma</i>	Do not become a partner with a <i>more exalted</i> man than thyself
+ محب صادق ایو در کیشینک اقرباسندن + حق سوز زهردن آجیدر	<i>Muhibb-i-sâdık éi dir</i> <i>kishinin akrabasından</i> <i>Hakk seuz zéhirdeñ aji</i> <i>dir</i>	A faithful friend is <i>better</i> than relations A true word is <i>bitterer</i> than poison.

565. Sometimes the Arabic comparative form of adjectives is used
Example:—

حکما ضرر عامدن ضرر خاص اولی در دیمشله	<i>Hukéma zarar-i-amdan</i> <i>zarar-i-khass evla dir dé-</i> <i>mishler</i>	Wise men have said, "individual harm is <i>better</i> than public harm" (<i>i.e.</i> injury to individuals is better than injury to the world in general)
بو شخصی تجربہ ایتمک اولیدر	<i>Bou shakhssi tejribé</i> <i>etmek evla dir</i>	It is <i>better</i> to test this individual.

* The *dir* may be omitted.

† Turkish proverb.

The Superlative.

566. The superlative in general is expressed by the word **اك** *en* being prefixed to the adjective. The adjective takes the pronominal termination **ى** or **سى** (his, hers, its), and the word with which the comparison is made is put in the genitive. Example :—

المالرك اك اىوسى	<i>Elmalerin en ʿissi</i>	The best of the apples, or the best apple
پادشاهه كلوب محروسه يى غايتده چركين ديوب قدح و دم ايدوب ايتديلر پادشاهم سنك حرمكده جاريه لرك اك ادناسى اول قزدن حسندار اولمق كرك	<i>Padishaha ghelip Mah- rouséyi ghayetde chirkin déyup kúdh ou zem edip étidiler Padishahim senin haremindé jariyélerin en ednassi ol kızdan hussndar olmak gherek</i>	They came to the king and said that Mahrousé was extremely ugly, and cen- suring and reviling her, ex- claimed: Sire, the <i>lowest</i> of the slaves in thy harem must be more beautiful than that girl.

567. The word **اك** *en*, however, is sometimes omitted. Example :—

قىزلرك اىوسى	<i>Kızların ʿissi</i>	The best girl
ادملرك بيوكى	<i>Adamların biyuglu</i>	The biggest man
ات حيوانلرك اىوسى در	<i>At hayvânların ʿissi dir</i>	The horse is the best animal.

568. The superlative is occasionally expressed by employing the comparative in conjunction with such words as **جمله** *jumlé* or **هپ** *hep* (all). Example :—

جمله سندن شجاعتلو در	<i>Jumlésinden shejaatli dir</i>	He is the bravest
پادشاهك بر قزى وار در كه جميع قزلردن جميله و حسنه در	<i>Padishahın bir kıızı var dir ki j̄mî kızlardan jémilé vé hassané dir</i>	The king has a daughter who is the prettiest and most beautiful of all girls.

EXERCISE XXXI.

Your brother is taller than you. Knowledge (**علم** *ʿilm*) is better than wealth (**مال** *mâl*). If you do as I tell you you will be more delighted than you expect. London (**لوندرة** *Londra*) is larger than Paris (**پارس** *Paris*). Teheran (**طهران**)

Tehrán) is smaller than Constantinople. The horse is the most useful (فائده‌لی *faïdéli*) animal. Silk (ایپک *ipek*) is dearer (بهالو *pâhâlî*) than cotton (پاموق *pâmouk*). Our house is larger than yours, but Mr. So-and-so's (فلان افندی *filân effendi*) is the largest. This is the best book for learning French (فرانسزجه *fransizja*). It is most necessary (الزم *elzem*, Arabic comparative) for those who go to Turkey to know Turkish. It is later than you thought. He knows French better than you.

THE NUMERALS.

The Position of the Numerals.

569. A Turkish or Persian noun of number, when used as an adjective, is always put *before* the noun, but an Arabic noun of number is put *after* the noun. Example:--

ایکی آدم	<i>Iki âdâm</i>	Two men
بش قاری	<i>Besh kârî</i>	Five women
اوچ چوجق	<i>Uch chojouk</i>	Three children
ایکی واریل باروت و	<i>Iki varil barout vé</i>	Two barrels of powder
ایکی طوب و اون ایکی تفنگ	<i>iki top vé on iki tufék</i>	and two cannon and twelve muskets
* (P.) هفت اقلیم	<i>Heft iklim</i>	The seven climates
(P.) هزار یک روز	<i>Hézar yek rouz</i>	A thousand and one days
(P.) صد هزار لاله	<i>Sad hézar lalé</i>	A hundred thousand tulips
(A.) قوای خمسة	<i>Kouwa-yi-khamsé</i>	The five senses
بعد زمان بصریه کلوب	<i>Bad zeman Bassrayé</i>	After some time he came
ها شمنیک خانه سنی	<i>ghelip Hashiminin khanés-</i>	to Bassora, and asked for
سؤال ایدوب هزار زحمت	<i>sini sualedip hézar zahmet</i>	the house of Hashmin, and
ایله بولدی	<i>ilé bouldou</i>	found it after (with) a thousand troubles.

570. When the Turkish and Persian nouns of number are used, the nouns they refer to must be in the singular. Example:—

اوچ کتاب واردر	<i>Uch kitâbım var dir</i>	I have three books
بو محاربده ایکی بیگ	<i>Bou mouharebédé iki</i>	In this battle two
بشوز اوتوز درت آدم	<i>bin besh yuz otouz deurt</i>	thousand five hundred and
مقتول اولدی	<i>âdâm mâktoul oldou</i>	thirty-four men were killed

* The words marked P. are Persian, those marked A. are Arabic.

بزم محله ده بیک بش خانه وار	<i>Bizim mahalédé bin besh khané var</i>	In our parish there are one thousand and five houses
بواثر انشا اولنه لی بش یوز سنه در	<i>Bou essr insha olounalî besh yuz sené dir</i>	It is five hundred years since this monument was erected
(P.) دو جهان دستی باشندن دوشوب بیک پاره اولدی	<i>Du jihan Tessti bâshîndandushup bin paré' oldou</i>	The two worlds The tray falling from his head, became (broke into) a thousand pieces
بو طرفده یمورطه و طاوق بولنمدیغندن سزله رجا ایدرم یوز دانه طاوق و بیک دانه یمورطه اشترا ایدوب قاطرچی ایله طرفمزه کوندره سز	<i>Bou tarafdé yîmourta vé tawouk boulounmadigh- îndan sizleré rija edérim yuz tané tawouk vé bin tané yîmourta ishtira edip kâtîrjî ilé tarafimizé ghieunderésiz</i>	There being no eggs or fowls here, I request you to buy 100 fowls and 1000 eggs, and send them to me by the muleteer.

The Arabic Numerals.

571. The Turks never make use of the Arabic numerals *ahad* or *wahid* (one), *ihda* (one) (feminine), and *issnéin* or *anî* (two), as adjectives; but they do sometimes in writing employ the other Arabic numbers as adjectives, and when they do so the noun is put in the plural. Example:—

جزائر سبعه	<i>Jeza'ir-i seba</i>	The seven islands (the name given by the Turks to the Ionian Islands)
(A.) اقالیم سبعه	<i>Akâlim-i-seba</i>	The seven climates
* (A.) قوای خمسہ	<i>Kouwa-yi-khamsé</i>	The five senses
جوانب اربع	<i>Jewanib-i-erba</i>	The four sides
عناصر اربعه	<i>Anasîr-i-érbaa</i>	The four elements.

A Noun of Number with an Adjective.

572. If the noun is described by one or more adjectives as well as a

* *kuwa* is the Arabic plural of *kouvet* (power, faculty).

noun of number, the number, if it be Turkish, is put before the adjective, and if it be Arabic it is put directly after the noun. Example :—

ایکی بیاض یاک	<i>İki beyâz yelek</i>	Two white waistcoats
بکرمی قره قویون	<i>Yirmî kâra koyun</i>	Twenty black sheep
قواى خمسہء ظاہرہ	<i>Kouca-yi-khamsé-'i-zahîré</i>	The five physical (apparent) senses.

The Word “Or” between Numerals.

573. The word “or” between two nouns of number in English is omitted in Turkish. Example :—

ایکی اوچ الما	<i>İki uch élma</i>	Two or three apples
بکا قرق الی لیرا بورجلو	<i>Bâna kîrk elli lira borjli dir</i>	He owes me forty or fifty pounds
بش التی درلو کتاب	<i>Besh âltî turlu kütâb</i>	I request* you to buy
الوب بزلرد ارسال بیورملری	<i>âlip bizleré irsal bouyour-maleri rijamiz dir</i>	five or six kinds of books, and send them to me (us)†
رجامز در		
طاعتک بر خوش	<i>Dâghın bir khosh mes-</i>	Having come to a plea-
مسیرک محله وارد قد	<i>sirlik mahaliné vardıkdu</i>	sant promenade amongst
کوردیکه بش اون آدم بر	<i>ghieurduki besh own âdım</i>	the mountains, he saw that
یردد اوتورموشلر	<i>bir yeré otourmouşlar</i>	five or ten men were sitting in a place (there).

574. The Turkish nouns of number are sometimes put after nouns they qualify in appearance when they designate only a part of another number. In this case the noun is put in the genitive, is either singular or plural, and the noun of number takes the pronominal affix of the third person singular (سى or ی). The Turkish noun of number is, in reality, in such instances, used substantively. Example :—

درویشلرک بری	<i>Dervishlerin biri</i>	} One of the dervishes, or, a dervish
درویشک بری	<i>Dervishin biri</i>	
ادملرک بری	<i>Adamların biri</i>	} A man, or, one of the men
ادمک بری or	<i>Adâmın biri</i>	

* Literally, “It is *our* request”; but it is considered respectful to use “we” for “I,” and “our” for “mine.”

† “Us” is used for “me.” See preceding note.

The Use of قاج, وافر, بعض, چوق.

575. After the words چوق *chok* (much, many), وافر *wâfir* (many), قاج *bir kach* (a few), بعض *bâzı* (some), and قاج *kach* (how many?), the noun may be put in the singular or plural, but is generally put in the former. Example:—

برقاج سطر یازارم	<i>Bir kach sâtr yazarım</i>	I will write a few lines
برقاج آدم‌لر کلدی	<i>Bir kach âdâmlar</i>	A few men came
استانبولده قاج کوپری وار	<i>İsstanbolda kach kieu- pru var?</i>	How many bridges are there in Constantinople?
بعض کرد صیقى لدوس	<i>Bâzı-kerré siki lodoss</i>	Sometimes if a strong
اسرایسه دکر پک سرت	<i>essérsé déniz pek sert</i>	south-west wind is blowing,
اولور	<i>olour</i>	the sea gets very rough
برقاج ای یانمند	<i>Bir • kach âi yanındé</i>	He was in his service a
خدمت ایلدی	<i>khidmet (hizmet) éilédi</i>	few months.

EXERCISE XXXII.

Please buy me twenty okes of grapes and send them here. You have a great many friends in Constantinople. A great many thousand men were killed in the war (معاربه *mouharebé*) between Turkey and Russia. The Turks fought (غونا *kawgha etmek*) better than the Russians (مستکو *mosskof*). Russia is a larger country than Turkey. The Mediterranean (آق دکر *âk déniz*) is larger than the Black Sea (کرا دکر *kâra déniz*). The position (موقع *mekki*) of Constantinople is most (پک *pek*) beautiful. The Bosphorus (بوغاز *Boghâz*) is more beautiful than the Bay of Naples (نابولی کورفی *Napoli kieurfézi*). Give me five or six pounds. I called you five or six times (کرد *kerré*), but you did not come. What were you doing? I was writing and did not hear you. Make haste (آیتک *ajelâ etmek*) for (زیرا *zira*) it is later than I thought. He brought two beautiful white roses (ایک *ghiu*) from his garden (باغچه *bâgché*). You have five white cows (ایک *inek*), but the best one is ill. In hot countries mutton (کویون اتی *koyoun eti*) is more digestible (خفیف *khafif*) than beef (سیغراتی *sighir eti*), veal (دانا اتی *dana eti*) is worse than beef, but pork (طوکراتی *domouz eti*) is the worst of all. I like lamb (کوزواتی *kouzou eti*) better than mutton. Tea (چای *chai*) is dearer than coffee (قهوه *kahvé*). Tea is better than wine.

The Demonstrative Pronoun.

576. A demonstrative pronoun, used adjectively, precedes both the noun adjective and noun of number, as in English. Example :—

بو اوج بيوك باصمه كتاب	<i>Bou uch biyuk bâssma kitâb</i>	These three large printed books.
---------------------------	---------------------------------------	-------------------------------------

The Pronominal Affixes.

577. The pronominal affixes corresponding to my, thy, his, hers, &c., are not always put after the noun to which they refer. If the noun be followed by an adjective, simple or compound, or another noun with which it is in conjunction, then they are put at the end of the last word. Example :—

كيف عاليك نصل در عيد شريفك مبارك اولسون	<i>Keif-i-aliniz nasıl dir? Eid-i-sherifiniz tâu- barek olsoun</i>	How is <i>your</i> high health? May <i>your</i> noble fête be blessed*
همت عاليسته و كرمته تحسين و افرين ايلدیلر	<i>Himmet - i - alisiné vé kéreminé tahsin u aferin ülédiler</i>	They approved and ap- plauded <i>his</i> august exertions and graciousness
بىر كون عادت معروفهسى اوزره شهرت ايچنده در بدر كزر كن ناكاد بر كمسه يه راست كلوب زاهده خطاب ايلديكه	<i>Bir ghun adet-i-marou- fessi uzeré shehîrin ichin- dê der bêder ghézer ken na-ghiah bir kimséyé rásst ghelip zahîdé khîtâb éilédi ki . .</i>	One day, according to <i>his</i> well-known custom, going from door to door (begging) in the town, he suddenly met someone who addressed him (the ascetic), saying . .
خاتون خانه نك ايچنده اوتورمقدن جاني صقيلوب بر كون طشه چيقوب چارشويه كزه كه كندى نا كاد بر صراف جواني كوروب عاشق اولدى و مشاهده جمالندن بىصبر و بى ارام اولوب نمر كون	<i>Khâtoun khanénin ich- indé otourmakdan jáni sîkilip bir ghiun tâshra chîkîp charshÿya ghé- méghé ghîtdi na-ghiah bir sarraf juwani ghieurup âshîk oldou vé mushahedé- -i-jemalinden bi sâbr vé bi aram oloup hér ghiun</i>	The lady being weary of sitting at home, one day went out to walk in the market-place. Suddenly she perceived the son of a money-changer and fell in love with him, and <i>from the</i> contemplation of <i>his</i> beauty becoming restless and im-

* Used on the occasion of any festival, as we say, "A merry Christmas to you," &c.

دکانی اوکندن کچوب
جوانک یوزینه باقوب
بر از تسلی بولوردی

*dukkiani euninden ghechip
juwanin yuziné bákîp bir
âz téselli boulourdou*

patient she used to pass
before his shop every day,
and (thus) found a little
consolation

سنگ صدای مکروهکن
ارباب طبیعت قاچار

*Senin sada-yi-mekrou-
hinden erbab - i - tabiat
káchar*

People of taste run away
from your disgusting voice

عادت قدیمه سی اوزره
زاهدک خانه سنه کلمچه
شو قوشی بکا کباب ایله
کوکلم استدی* دیدی

*Adet-i-kâdiméssi uzeré
zahidin khanésiné ghelínjé
shou koushou bána kébáb
éilé ghieunulum isstédi
dédi*

According to his old cus-
tom, on his coming to the
ascetic's house, he said :
"Roast that bird for me,
my heart desires it"

پادشاهک بر دختر
پاکیزه اختری وار ایدی
جانی صقلوب پاجرده
طشره بقار کن کوزی فریده
دوش اولدیغی کی بیك
لجان ایله فریده عاشق
اولدی فرید دخی پاجردیه
باقوب قزی کوردیکی کی
کذلک عاشق اولوب درد
عشق لرینه چاره ارامغه
باشلدیلر

*Padishahin bir dukhter-
-i-pakizé akhteri var-idi
jánî şikîlîp pênjeréden
tâshra bâkar iken ghieuzu
Feridé doush oldoughou
ghibi bin jân ilé Feridé
âshik oldou Ferid dakhî
pênjeréyé bákîp kîzî
ghieurdughu ghibi kézalik
âshik oloup derd-i-âshk-
larina charé áramagha
bâshladilar*

The king had a beau-
tiful daughter. Being en-
nuyée, while looking out of
the window, her eye fell on
Ferid, and she became ena-
moured of him "with a thou-
sand souls." Ferid, also,
looking at the window, and
seeing the girl, immediately
fell in love, and they began
to seek a remedy for the
"illness of their love"

تبریزده بر پادشاهک
عاصم نامنده بر وزیر
روشن ضمیری وار ایدی
کشینک کاسه حیاتی
لبریز اولمده فیچه جام موتی
نوش ایلمز

*Tebrizdé bir padishahin
Asim namindé bir vézir
roushen-zamiri var idi
Kishinin kiassé-'i-hay-
ati lebriz olmadoukcha
jam-i-mevti noush éilé maz*

In 'Tebriz there was a
king who had a clear-headed
vizier called Asim

Until a person's bowl of
life is overflowing he does
not drink the glass of
death

فرید دخی ینه قاتقوب
پدرینک و والدسنک
البرینی اوپوب دعاء
خیرلرینی الدی

*Ferid dakhî yiné kálkîp
péderinin vé validésinin
ellerini eupup dua-i-khaîr-
lerini âldî*

Ferid, also rising again,
kissed the hands of his
father and mother, and re-
ceived their good prayers
(i.e. their blessing)

* The past tense is often used in Turkish where we should use the present.

صورتده خوابده اولديغم
زمان چشم جهانبينم
عالم ظاهر دن قيانوب عالم
علوييه چشم حقيقت
اثرم اچيلوب انكله
تمثيلات كوناكون و اسرار
حكمت مشحون مشاهده
ايدرم

*Souretde khabde ol-
doughoum zaman chessh-
-i-jihanbinim além-i-za-
hirden kâpânüp além-i-
-ulviyé chessh-i-hâkiket
essrm âchilip aninle tem-
silat ghiunaghiun vé iss-
rar - i - hikmet meshhoun
mushahede ederim*

When I am apparently
asleep, "my world-seeing"
eye being closed to the visible
world, my true eye being
opened to the higher world,
I see all kinds of examples
and secrets full of wisdom.*

578. A pronominal affix sometimes refers to two or more nouns.
Example:—

بعده احوالريني
سويلوب فقر و فاقه لر دن
شكايت ايددير
بر كون بابل شهرينه
كلوب آب و هوا سندن
غاييت حظ ايدوب
مكث و اقامت ايدلي

*Badéhou ahvallerini su-
wéyléyip fakr vé fakaler-
inden shikiayet éilédlér*
*Bir ghiun Babil shehi-
riné ghelip db-ou-hawas-
sinden ghayet hâz edip
mekks-u-ikamet éilédi*

Then they described their
condition and complained of
their poverty and misery

One day coming to the
city of Babylon and liking
its air and water he sojourned
there.

579. Besides the pronominal affix appended to a noun the personal
pronoun corresponding to it is sometimes placed before it. This is generally
done to prevent ambiguity or for the sake of emphasizing who is the pos-
sessor. Thus, instead of *benim kitabım* (my book) you can say *benim kitabım*
benim kitabım (my book) in contradistinction to anyone else's. *پدرم*
péderim or *پدرم بنم پدرم* *benim péderim* (my father). Example:—

بنم پدرم اختيار اولوب
و دار دن ياد بندن غير
اولادی اولمديغندن هر نه
تکليف ايلسم دريغ ايلمز
بس اللهک امريله بني
شول يکيده نکاح ايله
ديرم اما بوندن اقدام بر
خصوص ايچون پدرم

*Benim péderim ikhtiyar
oloup vé dar-i-dunyade
benden ghairi evladi ol-
madighından hér né teklif
éilessém derigh éilémez*
*Pess állâhîn emrilé
bénî shol yighide nikah
éilé derim ama boundan
âkdem bir khousous ichin*

My father being old and
having no other child but
me, whatever I ask he does
not refuse

Then, by the will of God,
I will say: Marry me to
that youth. But, for a cer-
tain reason, hitherto, my

* طوطی نامه (Tales of a Parrot).

جمله وزرا و ارکان دولت
ایچنده بنم عقدیمی بر
خدمته تعلیق ایلمستیدی
مادامکی اول خدمت
وجوده کلمیجه بنم عقدیم
اولمز

بنم بو خوابم خواب
راحت دکلدر

*péderim jumlé vuzara vé
erkian-i-devlet ichindé be-
nim ákdımı bîr hizmeté
talik éilémishidi madam
ki ol hizmet vujouda ghel-
mémijné benim ákdm ol-
maz*

*Benim bou khabim khab-
-i-rahát dé'il dîr*

father has made *my marriage*
amongst the viziers and pil-
lars of the State dependent
on a certain service. As long
as that service is not per-
formed *my marriage* will not
come about

This sleep of *mine* is not
the sleep of repose.

کندی *kendi* "Own."

580. In such expressions as My own father, Thy own father, &c., the pronominal affix is appended to the noun and not to *کندو*. Example:—

کندی کتابم در
کندی باباکر استدی
ملکه روم کندی
اوتوردیغی سرایی اول
نقاش کلوب نقش
ایتمسیچون باباسی قیصر
رومدن نیاز ایدوب اذن
الدی

*Kēndi kitābım dîr
Kendi bābākr isstēdi
Meliké-'i-roum kendi
otourdoughou serayi ol
nakkāsh ghelip nakhsh et-
masi ichin bābāssı kaiser-
i-roumdan niaz edip izn
aldı*

It is *my own* book
Your *own* father wished it
The queen of Greece re-
quested her father the em-
peror of Greece to let that
artist come and paint *her*
own palace where she lived,
and obtained his permission

ناکاد بر چفت اهو
یاوریلریله کلوب صو اچر
کن بر سیل کلوب اهوئک
یاوریلرینی الوب کوتور
کن ارکک اهوئک کندی
یاوریلرینی سیل سیلوب
سپور دیکسنی کورنجه
کندسنی صویه اوروب
یاوریلرینی خلاص ایدیم
دیرکن قضا وقدر ایرشوب
یاوریلری ایله ارککی معا
صویه غرق اولدیلر اما
دیشی اهو اصلا همت
ایتمیوب کندی جاننی
قورتارمغه مشغول اولوب

*Na-ghiah bir chift ahou
yavrilarilē ghelip sou
icher-iken bir sēil ghelip
ahounoun yavrilarini ālip
gheuturur iken erkek
ahounoun kendi yavri-
larini sēil silip supurdu-
yunu ghieurunjē kendi-
ssini souya wouroup yav-
rilarini khalass edēyim
dēr iken kāza-ou-kāder
eriship yavrilari ilē erkēyi
maan souya ghark oldoular
ama dishi ahou āssla him-
met etmēyip kendi jānini*

Suddenly a couple of
gazelles, with their little
ones, came and were drink-
ing the water, when a tor-
rent came and carried off
their young ones. On the
male gazelle seeing the tor-
rent sweep away *their own*
young ones he threw himself
into the water, saying :
"Let me save them ;" but,
by the decree of fate and
destiny, he was drowned
with his young in the water.
But the female gazelle, not

اشندن و یاوریلرندن اعراض ایدوب فرار ایلدی	<i>koutarmagha meshghoul oloup eshinden vé yavri- larından iraz edip firar êilédi</i>	exerting herself in the least, and thinking only of saving her own life, abandoning her mate and her young ones, fled away.
--	---	---

EXERCISE XXXIII.

I knew your late (مرحوم *merhoum*) father. He was a very good man. My father also was a good man. He had a great many camels (دود *devé*) and horses. How many mares (قسرائ *kissrák*) have you? I shall sell (صاتم *sátmak*) these three pretty cows. There are two bridges now in Constantinople. One of them is of iron, and the other (باشقسی *báshkassi*) of wood. There are a great many beautiful large bridges in London. Have you seen them? I have seen most (اکثر *ekser*) of them. How old (قاش یاشینده *kach yashindé*) is he? He is twenty-five (یاشنده *yashindé*). How many houses are there in this town? More than twenty thousand. Then it must be very big and prosperous (معمور *mamour*). Certainly (البتة *elbetté*).

PERSONAL PRONOUNS.

The Omission of Pronouns.

581. In Turkish personal pronouns are generally omitted, except when the sense would not be clear from the context without them. Especially when they are in the nominative, they are never used except for the sake of emphasis, as the meaning is always apparent from the termination of the verb. Thus, "he loves" is سور *sevér*, not او سور *o sévér*, unless you wish to emphasize *he*; سورم *sevérim* is "I love," سورسکیز *sevérsiniz* "you love," گلدی *gheldi* "he came." Example:—

بر قاش ایستردیا ییه جکم	<i>Bir kach isstridiya</i>	<i>I will eat a few oysters</i>
	<i>yéyéjéyım</i>	
اندن ایکی اوچ دانه	<i>Andan iki uch tané daha</i>	<i>Will you not take a few</i>
دها المزمیسکیز	<i>álmazmîşiniz?</i>	<i>more of them?</i>
شو گراز بورکندن بر	<i>Shou kiraz beuréyinden</i>	<i>Do you want a piece of</i>
پارچه استرمیسکیز	<i>bir parcha isstérmisiniz?</i>	<i>that cherry tart?</i>
ایو کورنیور	<i>Eï ghieuruniyor</i>	<i>It looks good</i>
نرده اوتورور	<i>Nerédé otourour?</i>	<i>Where does he live?</i>
بلم	<i>Bilmem</i>	<i>I do not know</i>
کوستیریم	<i>Ghieustérim</i>	<i>I will show you</i>

بن دخی او طرفدن
کیدوروم
سلطان مصرک بر حسنا
غایتده جمیله بر قزی وار
ایدی قضا ربانی باغچه لری
کز رکن بر یملان صودی
پادشاهه خبر ویردیلر
پادشاهک عقلی باشندن
کندی زیر دنیاده اول
قزندن غیر اولادی یوق
ایدی *

*Ben dakhî o tarafdan
ghidiyorum*

*Soultân-i-Missrin bir
hassna ghayetdê jémilê
bir kızı var idi kâza-
i - rabbani bâghchéleri
ghézériken bir yılan sok-
dou padishaha khâber vér-
diler. Padishahin âklî
bâshindan ghildi zira
dunyadê ol kizdan ghairi
evladi yoghoudou*

I also am going that way

The Sultan of Egypt had a beautiful and extremely handsome daughter. By divine fate, one day while she was walking in the gardens a snake bit (her). They informed the king, and the king's senses went out of his head, for he had no child in this world except that daughter.

582. They are frequently understood in the dative and accusative cases.

Example:—

لیمون وار در کندی
لیکله صقیکر
جای حاضرلدیلر
کتورسونلرمی
نارکیله یه میلکز وار می
اکر کتورلرسه قنا اولمز

*Limon var dir. Kendi
elinizle sikiniz*

*Chai hazirladilar.
Ghettirsinlermi?*

*Narghileyé méliniz var
mi? Eyer ghetitirirlérsé
féna olmaz*

There is a lemon. Squeeze it with your own hand

They have prepared tea. Shall they bring it?

Are you inclined for a narghilé (water-pipe)? If they bring it, it will not be bad

بنده کر سودن غیر
چایک ایچنه بشقه شی
قویمام

*Bendéniz soudan ghairi
chaim ichininé bâshka
shêi koimam*

I put nothing in the tea but milk

چوق کوزل بنده سود
ایله ایچرم

*Chok ghiuzel bendé sout
ilê icherim*

Very good. I also drink it with milk

اخشام طعامنی نزمان
کتورسونکر

*Aksham taamini né
zeman ghettirsinler?*

When shall they bring the dinner? [o'clock

ساعت برده کتورسونلر
بنده کر ظن ایدرم که
دون کیچه ساعتکزی
قورمدیکز

*Saat birdé ghettirsinler
Bendéniz zan ederim ki
dun ghejé saatinizi kour-
madiniz*

Let them bring it at one I think you did not wind your watch up last night

اکر قویماش اولیدم
شمدی ایشلمز طورردی

*Eyer kourmumash olay-
dim shindi ishlémaz dour-
ourdou*

If I had not wound it up it would have stopped

* Sometimes written یوغمدی.

موم لازم دکل در مهتاب در کتورسونلرده یاقمانسونلر	<i>Moum lazim déül dir.</i> <i>Mehtab dir</i> <i>Ghetirsinlerdé yakma-</i> <i>sinler</i>	Candles are not neces- sary ; it is moonlight Let them bring <i>them</i> and not light <i>them</i>
چای طاقمیده بورایه کتوردیم کوزل ایتدکز صباحلین سز کلیمزن اول حاضر ایدهیم ابتدا ساییس چاغروب سپارش ایدکز نه سپارش ایدهیم سویلکز ایر و طاقمیره دقت ایتسون	<i>Chaï takimide bouraya</i> <i>ghettirdim</i> <i>Ghiuzel etdiniz sabah-</i> <i>lén siz ghelmazden evvel</i> <i>hâzir edéyim ?</i> <i>Ibtida sa'issi chaghırıp</i> <i>siparish ediniz</i> <i>Né siparish edéyim ?</i> <i>Suwéyléyeniz éyer vé</i> <i>takimlara dikkât etsin</i>	I have brought the tea things here You did quite right. Shall I make <i>it</i> in the morning before you come ? First of all, call the groom, and give <i>him</i> orders What shall I order <i>him</i> ? Tell <i>him</i> to attend to the saddles and (other) neces- saries
قهوه الی یرایسه کز کتورسونلر خیریم اشته همالیه کزی	<i>Kahwé âlti yérisséniz</i> <i>ghettirsinlér</i> <i>Khaïr yémem</i> <i>Ishtë hâmmâliyénizî</i>	If you take breakfast, let them bring <i>it</i> No, I shall not take <i>it</i> Here is your money (por- terage)
باش اوستنه فقط از ویردکز بر ده بر قهوه پاره سنی ویرکز	<i>Bâsh usstiné fdkât âz</i> <i>vérdiniz bir dé bir kahwé</i> <i>parassini vériniz</i>	Very good, only you have given <i>me</i> very little. Give <i>me</i> the price of a cup of coffee also
ویردم خیرافندم ویرمدکز	<i>Vérdim</i> <i>Khaïr efendim vérma-</i> <i>diniz</i>	I gave (<i>it to you</i>) No, Sir, you did not give (<i>it to me</i>).

The Employment of مذکور *mezkiour*, مزبور *mezbour*, &c.

583. In writing, the use of personal pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of the words مزبور *mezbour*, مذکور *mezkiour*, مرسوم *mérsoum*, مستور *mestour*, مومى اليه *mouma-iléyh*, مشار اليه *musharun-iléyh*, سابق الذكر *sabik-uz-zikr*, سالف الذكر *salif-uz-zikr*, مارالذكر *mar-uz-zikr*, السابق البيان *sabik-ul-béyan*, and مرقوم *merkoum*, which all mean "the above-mentioned." Example:—

فلان شيك اشترا و
ارسال اولنمسی شامل
وارد دست خلوصوری
اولان بر قطعه زميقه لری
مألی معلوم ثناکاری
اولدیغی انده شی مذکور
مظنون و غیر مظنون اولان
محللرده آرانلمش ایسه ده
بولنمدیغندن اشترا اولوب
ارسال اولنمه دیغی بیانیه
استفسار خاطر خاطر لری
رفتارنده شقه تحریر و
تسمیر قلندی

ازمیرده فلان مکتبه
فرانسوی و انگلیسی
السنه لطیفه لربنی
اوکرنمک اوزره نجابتاو
مخدوملری بو طرفه
کوندردکلرینه دائر وارد
اولان بر قطعه تحریرات
مألی معلوم مز اولمش و
مرقوم افندیلر سلامت
ایله کلدیلر و مذکور
مکتبه قویبدق مرقوم
افندیلر ذاتلرنده کامل و
عاقل و نازک اولدقلرندن
انشالله بک یقین کونده
مکتب مذکوره چوق
علم و معرفت اوکرنه جکار

*Fılân shéin ishtira vé
irsal olounmassı şamil
vârid desst khoulousvéri
olân bir kıta némikéleri
mé'éli maloum-i-senavéri
oldoughou andé shéi mez-
kiour máznoun vé ghair-
-i-máznoun olân mahal-
lérde áranilmish issédé
boulounmadighîndan ish-
tira oloup irsal olounama-
dighi beyanîlê issîfsar-i-
-khâtîr-î-âtîrléri refstar-
indé shoukka tahrir-u-
-tessîr kilîndî*

*Ezmirdé filân mekteb-
dé fransavi vé inghlizi
elsinê 'i-latîfêlerini eugh-
renmek uzeré nejabelli
makhdoumları bou tarafé
ghicunderdikleriné dair
varid olân bir kıta tah-
rirat mé'éli maloumou-
mouz olmouh vé merkoum
effendiler selamet ilé ghe-
dilér vé mezkiour mek-
tebdé kojdouk merkoum
effendilér zatlerindé kia-
mil vé âkîl vé nazik ol-
douklarindan inshallah pek
yakîn ghiundé mekteb-i-
-mezkiourdé chok ilm u
marifet eurenéjekler*

This letter has been writ-
ten and sent to explain to
you that although the mo-
ment I understood the pur-
port of a letter of yours
which has reached me, about
purchasing and sending a
certain thing, it was sought
for in all imaginable and
unimaginable places, *it* (the
aforementioned thing) not
being found has not been
able to be purchased and
forwarded*

I have understood the
purport of a letter concern-
ing your sending your noble
sons here to learn the plea-
sant English and French
languages in a certain school
in Smyrna. And the *said*
gentlemen have arrived
safely, and I have put them
in the *aforementioned* school.
The *abovementioned* (young)
gentlemen being perfect
and intelligent and re-
fined in their persons,
please God, in a short time
they will learn a great deal
of science and knowledge
in the *said* school.†

* Copy of a Turkish letter, the involved style of which, even when toned down enough to be comprehensible in English, is quite oriental.

† This epistolary Turkish style somewhat resembles that adopted by English lawyers.

584. مذکور *mezkiour*, مزبور *mezbour*, and مرسوم *mersoum* are used when speaking of persons of inferior position. *musharun iléyh* is applied to persons of high rank, and مومى الىه *mouma iléyh* and مرقوم *merkoum* to people of the middle class. When speaking of inanimate objects, مزبور, مرسوم, مسطور, سابق الذكر, مذکور, and مارالذكر are used indiscriminately.

شو قدر غروش قاطرچى
احمد ايله بوستايشورلرينه
ارسال اولديغينه دائر وار
اولان بر قطعه كرننامه لى
مألى معلوم ثنآورى اولمش
و مبلغ مبعوث مذکور
وصول بولديغى بيانده
شقه تحريرو تسيسر قلندى

*Shou kâdar grouch
kâtirji Ahmed ilé bou
sitayishwêrlériné irsal ol-
doughouna daïr varid olân
bir kita kâremnamêleri
mê'êli maloum-i-sénâverî
olmoush vé meblagh-i-
-mebous mezkiour vusoul
bouldoughou békânîndé
shoukka tahrir vé teesyir
kilîndi*

This note has been written and despatched to explain that a kind letter of yours, which has reached (me) concerning sending so many piastres to me by the mûlteer Ahmed, has been understood by me, and the aforementioned sent sum has arrived

قبرس ساكنلرندن فلان
بازركاندىن ايكوزالى بيك
غروش باتحويل مطلوباتم
اولوب مرقومدن چند
دفعه در مطالبه
ايدبور ايسه مده مبلغ
مذكورك اعطا و تاديسته
مخالفت ايلوب و كچن
هفته دخى قزنداشمى
قبرس جزيره سنده مديون
مرقومدن مبلغ مذكورى
اخذ ايتمك اوزره ارسال
ايتديكمده مديون مرقوم
دينى اعطا ايتمديكندن
بشقه قزنداشمه ناروا
وانحق قلام فاحش ايله
ستم ايلديكى معلوم
دولتلى بيورلدتده مديون
مرقوم حضور عاليلرينه
جلب و مبلغ مذكور

*Kibrus sakinlerinden
filân bâzîrghianden iki
yuz elli bin grouch bē
takvîl mâtlobatoum oloup
merkoumdan chend defa
dir moutalebē idiyorîs-
sēmdî meblagh-i-mezkiou-
roun ita vu tēdiyēsînē
moukhaléfet éiléyip vé
gechen hâfta dakhî karn-
dashîni kibrus jêzirēsindē
medyoun - i - merkoumdan
meblagh-i-mezkiouri akhz
etmek uzerē irsal etdiyim dē
medyoun-i-merkoum dîni
ita etmadiyinden bâshka
karndashîmē na - reva vu
na-hâkk kelim-i-fahîsh ilē
sitēm éilédiyi maloum-i-
-devletleri bouyouroul-*

I beg to inform you that I have a claim against a certain merchant, a resident of Cyprus, in the shape of a promissory note for 250,000 piastres; and although I applied several times for the said sum, he has always refused payment; and last week on my sending my brother to receive the abovementioned sum, from the said debtor in the island of Cyprus, the said debtor, besides not paying the aforementioned debt, abused my brother in false, unseemly, and indecorous language; and I request you to have the

تحصيل و بوقولرینه قداشم
قوللری واسطه سیله ارسالی
بیورلمق باینده لطف و
مرحمت افندمکدر

*doukda medyoun-i-mer-
koum huzour-i-alileriné
jelb vé meblagh-i-mezkiour
tahsil vé bou koullarina
karndashim koullari vas-
sitésilé irsal bouyouroul-
mak bâbîndé loutf-u-mer-
hamet efendimin dir*

kindness to summon the
abovementioned debtor to
your august presence, and
to obtain the above sum,
and forward it to me by my
brother, your servant.

شاه پیلسان عرضحالی
او قودییگی کبی غضب
ایدوب تیز قتل اولنسون
دیو امر ایلدی اما بر عاقل
و دانا وزیر ی وار ایدی
ایتدی که پادشاهم
قتل نفس خصوصندد
عجله ایتمک پادشاهلرد
مناسب دکلدر بلکه
دیوانه اولمق احتمالی
واردرد . . . ابوالمجد
مشارن الیه یاننه چاغروب
ای ابوالمجد بو بی معنا
کلام نیچون سویلرسن
دیدى

*Shah Pilsan arzuhali
okoudoughou ghibi ghâzûb
edip téz kâtl olounsoun
déyou emr eilédi ama bir
âkil ou dana véziri var idi
éildi ki Padishahim kâtl-
-i-nefs khousousinda ajelé
etmek padishahleré munas-
sib déyil dir belki diwané
olmak ihtimali var dir . .
Abul Mejd musharun iléih
yaniné chaghîrîp éi Abul
Mejd bou bi mana kélam
nichîn suwéylérsin dédi?*

As soon as King Pilsan
read the petition, he got
into a passion, and gave
orders for the immediate
execution (of the writer of
it). But he had a wise and
sensible vizier, who said :
"Sire, in the matter of
taking life, it is not proper
for kings to be in a hurry.
Perhaps he may be mad."
. . He (the aforementioned
vizier) called Abul-Mejd
into his presence and said
to him : "Why do you use
this senseless language?"

Avoidance of the Pronouns "I" and "My."

585. In polite conversation and in letters the use of the pronouns "I" and "me" is avoided. Such words as بنددکز *bendéniz* (your servant) (or بندهلری *bendéleri*,* their servant) in talking, and عبدعاجزلری *abd-i-ajizléri* (your poor slave—humble servant), مخلصلری *mukhlissléri* (your sincere friend), and داعیلری *daileri* (he who prays for you) are substituted for them. Example:—

* It is more polite to address anyone in the third person plural than in the second, and to say "their" rather than "your."

بمنده گز ايکي بچوق
ييلدر ايرانده ايدم
بنده گز ايشتماءش ايدم
قنغی سنه کتمش ايدگز
ايرانه

بمنده گزى فراءوش
بيورد يکيز
استغفرالله

معروض چاکرلريدر که
بو قوللرينک از ميرده
شيطان چارشوسنده
متصرف اولديغم بر باب
مغازدمى بوندن اون کون
مقدم احمد افنديه اون
ايکي بيک يوز غروشه
فروخت ايتدم و سکر
بيک غروشتى بنده گره
اعطا ايدوب قصور درت
بيک يوز غروشه بر
قطعه تحویل ويسر مش
ايسده مرسور مبلغ
مذكورک تأديه واعطاسى
خصوصنده مخالفت
ايلديکندن مراحم عليه
مشيرانه لرنندن مرجو در که
مدبون مرقومى جلب
ايدوب مبلغ مذکورى
تحصيل بيوردرق بو قوللرينه
اعطا بيورامسى بابنده امر
و فرمان من له الامر کرد

*Bendéniz iki bouchouk
yıl dir irandé idim*

*Bendéniz ishitmamish
idim hânghî sené ghitmish
idiniz irané?*

*Bendéni-i feramoussh
bouyourdounouz?*

Isstaghfirou-llah!

Marouz-i-chakérleri dir

ki bou koullarinin ezmirdé

shéitan charshisinda mu-

tésarrif oldoughoum bir

bâb maghazani boundan

on ghiun moukâddem

Ahmed Effendiyé on iki

bin yuz ghrousha furukht

etdim vé sekkiz bin

ghroushounou bendénize

ita edip koussourou deurt

bin yuz ghrousha bir kita

tahvil vermish issédé

mezbour meblagh mezkou-

roun tédiyé vu itasi khou-

sousinda moukhaléfet éile-

diyinden merahim-i-aliyé

mushiranélerinden mérjou

dir ki medyoum-i-merkou-

mou jelb edip meblagh-i-

-mezkiourou tahsil bouyou-

rarak bou koullarina ita

bouyouroulmasi bibinda

emr u firmân men lahu'l-

-imrin dir

*I have been two years
and a-half in Persia*

*I did not hear of it.
Which year did you go to
Persia?*

You have forgotten me?

God forbid (oh, no)!

*My petition (the petition
of your servant) is that:—*

Ten days since I sold a shop

I own in Smyrna, in the

Sheitan market, to Ahmed

Effendi for 12,100 piastres,

and he paid your servant

(me) 8,000 piastres; and

as, although he gave a bill

for the remaining 4,100

piastres, the aforementioned

resists paying the said sum,

I request you to summon

the abovementioned debtor

and obtain the said sum,

and send it to your servant

(me).

586. In epistolary Turkish, also, the use of the pronoun "my" by itself is considered objectionable. It is always accompanied by some adjective expressive of humility or affection, such as عاجزانة *ajizané* (poor), بندگانه *bendighiané* (humble), مخلصانه *mukhlissané* (sincere—pertaining to a

sincere and devoted friend). Thus, instead of *اوم evim* (my house), it is polite to say *خانۀ چاکرانۀم khané-'i-chakeraném* (my humble house); instead of *مکتوبم mektouboun* (my letter), it is better to say *مکتوب بندگانهۀم mektoub-i-bendéghianém* (my humble (dutiful) letter), and so on. Example:—

دونکی کړن چاکرلیني
زیارت ایتمک ایچون
خانۀ چاکرانۀمه تشریف
بیورموش ایسه کزده
چاکرلی خانۀ حقیرانۀمه
بولنمديغمدن حسب
الایجاب بر محله کتمش
اولدیغمدن زات دولترینه
ملاقای اوله مدیغم موجب
حجاب و شرمساری
اولوب چاکرلینۀ دخی
ذات والارینۀ زیارت
ایتمک فرض اولدیغندن
بو کون الاقرانقۀ ساعت
بشده وقت عالیلری و
مساعده کریانۀ لری اولور
ایسه وقت مذکور خانۀ
دولترندۀ بولنملری
نیازیلۀ مبارک مزاج
شریفلری استفسارندۀ
نمیقۀ تحریر و تسیر
قلندی

*Dunkighiun chakérlerini
ziyaret etmek için khané-
-'i-chakéranémé teshrif
bouyourmouch issénizdé
chakérléri khané-'i-hákí-
ranémde boulounmadigh-
imdan hassba'l ijab bir
mahala ghilmish oldou-
ghoundan zat-i-devlet-
leriné mulakí olama-
dighimdan moujib-i-hijab
u shermsari oloup chakér-
leriné dakhí zat valalériné
ziyaret etmek farz oldou-
ghoundan bou ghiun alla-
franka saat beshdé vákít-
-i-alileri vé musaade-i-
kerimanéleri olour-oussa
vákít-i-mezkiour khané-
-'i-devletleriné bouloun-
malari niazilé mubarek
mizaj-i-sherifleri iss.tif-
sarindé nemiké tahrir u
tessyir kilindi*

Although when you called at my humble house yesterday in order to visit your servant (me), I was not in my wretched house,* having been necessitated to go somewhere, and could not meet you; feeling shame and timidity, and it being my duty to visit you, this letter has been written and despatched to request you to be at home to-day at five o'clock (European time), if you have time and are willing, and to enquire after your sacred noble health

مبارک دست
دولتلی بالب ادب
تقبیل اولنوقدن صکره
رجای عاجزانۀمدرکۀ بو
کونلردۀ انشای تر قرآتۀ
مبادرت ایدۀ جگمزدن

*Mubarek desst-i-dev-
letleri ba leb-i-édeb
tâkbil oloundoukdan sora
rijayi ajizaném dir ki bou
ghiunlerdé insha-i-ter
kiraatiné mubaderet édé-*

Sir, —After kissing your sacred august hand with the lip of good manners, my humble request is that you may have the kindness and generosity to buy a

* This tautology is good Turkish style.

لطفا و احسانا بر قطعه انشا اشترا و کله جک هفته بهر حال ارساله بو اوغلکزی احیا و مسرور بیورسمرلی افندم	<i>jéyimden loutfa vu ihsana bir kîta insha ishtira vé ghelejek háfta béher hal irsalilé bou oghlounouzou ihya vé messroure bouyour- maleri effendin</i>	letter-writer, and by send- it next week, without fail, inspirit and delight your son, as, in a few days, I am going soon to set about read- ing a fresh letter-writer.
---	--	--

The Use of the Second and Third Person Plural instead of the Second Person Singular.

587. Formerly, in talking Turkish, everybody was addressed in the second person singular; and even in speaking to royal personages "thou" and "thee" were used. They are still used amongst equals and in familiar discourse, but in speaking to superiors and to any one to whom you wish to be polite, it is better to employ the second person plural, "you." Sometimes in conversation the third person plural is used in addressing any one when you wish to be very respectful; and in epistolary composition it is quite customary to say "theirs" when you mean "yours," as in German. Example:—

صبح شریفکیز خیر اولسون	<i>Sabáh - i - sherifiniz khair olsoun</i>	May your noble morning be good (good morning)
صبح شریفلری خیر بولسون	<i>Sabáh - i - sherifleri khair olsoun</i>	May their noble morning be good (good morning to you)
کیف عالیلری نصل در	<i>Kéif-i-alileri nassl dir ?</i>	How is their august health (how are you) ?
کیف عالیکز نصل در	<i>Kéif-i-aliniz nassl dir ?</i>	
قلمترشکزی بکا ویره بولورمیسکیز	<i>Kalemtráshñîzi bána vére bilirmisiniz ? [niz</i>	Can you give me your penknife ?
درسکزی اوکر نمدک	<i>Derssinizi eurenmedi-</i>	You have not learnt your lesson [thy lesson
درسکی اوکر نمدک	<i>Derssini eurenmadin</i>	Thou hast not learnt
فساج بی صبر و آرام اولوب خاتونه ابرام و حددن زیاده کلام وحشت انجام کوستروب	<i>Fessaj bi sábr u aram oloup khatouna ibram vé hadden ziyadé kélam-i- valshet enjam ghicusterip</i>	Fessaj becoming im- patient and restless, and importuning the lady, and using unbounded barbarous

اگر بکا رام اولمزن سنی
هلاک ایدرم یاخود رسوائ
عالم ایدرم صکره سی
پشیمان اولورسن دیو
عظیم قورقو ویردی

*éyer bana ram olmazsin
seni helak ederim yakhod
russvayi alem ederim so-
rassi peshiman (pishmán)
oloursan déyou* ázim kor-
kou vérđi*

language, greatly frightened her, saying: "If thou dost not become obedient to me I will destroy thee or disgrace thee, and afterwards thou wilt be sorry for it"

مرحومه جواب ویردی که
اولومدن خلاص ایتدی کمک
عوضی بو میدر که بکا
زنا ایتمک استرسن الله
تعالیدن قورقمازمیسن

*Merhoumé jéwáb vérđi
ki eulumden khalass etdiyi-
min ivazi bou mou dour ki
bána zina etmek isstérsin
álláh taaladen korkmaz-
-mîsîn?*

Merhoumé answered: "Is this the reward for my saving thee from death, that thou wishest to make me commit adultery? Art thou not frightened of Gôd (may His name be exalted!)?"

جوان ایتدی کاشکی
بنی بردار ایدر دی تک
سنک بلا عشقکه گرفتار
المیایدم کویا سن بنی
دریادن چیقاروب اتشه
بر اقدک

*Juwan éitdi keshki béni
bér dar edélerdi tek senin
bilayi-âshkîna ghiriftar
olmayaydim ghiouya béni
deryaden chikarip âleshé
brakden*

The youth replied: "Would to God that they had hanged me, merely that I might not have been overtaken by the calamity of thy love. As it were, thou hast taken me out of the sea and left me in fire"

ناکاد قارشولردن بر تازد
یکیت ظاهر اولوب کلوب
شہزادہ نک الین اوپوب
رعایت ایدوب بنی
خدمتکارلغه قبول ایتکی
بنم آدیمه مبارک فال
دیرلر دیدی

*Na-ghiah karshîlarîn-
dan bir tazé yighit zahir
oloup ghelip shezadénin
elini eupup riayet edip
béni hizmetkiarlighe† kâ-
boul et ki benim adimé
Mubarek Fal dérler dédi*

Suddenly a young man appeared opposite to them, and kissed the prince's hand, and did homage to him, and said: "Take me as thy servant, for they call me Mubarak 'al (Blessed Augury)"

پس فرخ بخت دخی
قالتوب پادشاهه واروب
سلطان مصرک غمنی
طاغندی ویر اوپوب اک
همت همایونک بنمله

*Pess Ferroukh Bakht
dakhî kâlkîp padishaha
varip Soultân - i - missrin
ghemini dâghîldî vé yér
eupup éyer himmet huma-*

Then Ferrukh Bakht arose and went to the king, and dispelled the king of Egypt's grief, and kissed the ground, and asked per-

* In conversation this is pronounced *deyé*.

† Written *khidmetkiar*, but commonly pronounced *hizmetkiar*.

اولورسه بن قولك واروب
خاتمی چیتاریم دیو اذن
طلب ایلدی سلطان مصر
دخی رخصت ویردی
فرخ بخت همان کلوب
مخلصه سویلنجه مخلص
قالتوب صو کنارنه کلوب
خاتمنک دوشدیکي یرده
قورغه صورتنه کیروب
طالدى و صویک قعرنده
خاتمی بولوب الدی
چیتاردی

*younoun benimilê oloursu
ben kouloun varip khatemi
chikarîrîm déyou iza taleb
êlêdi Soultân-î-missr da-
khî roukhsat vérdi Fer-
roukh Bakht heman ghelip
mukhlissé suwéyléjinjê
Mukhliss kûlkîp sou ke-
nariné ghelip dushduyu
yérdê kourbâgha souretiné
ghirip dâldi vé souyoun
karindê khatemi bouloup
âldi chikardî*

mission, saying: "If I have *thy* imperial authority, I *thy* servant will go and get the ring out." The king of Egypt also gave him permission. On Ferrukh Bakht coming at once and telling Mukhliss, he arose and went to the water's edge, and took the form of a frog in the place where the ring had fallen, and plunged in, and found the signet at the bottom of the water, and caught hold of it and brought it out

6

عنایتلو قرنداشم
حضرتلری اول طرفدن
وابوره راکبا بو طرفه سلامتله
کلدیم و فالن مکتبه کیردم
و ترکجه و فرانسجه اوقومغه
باشلادم اعاپوراده استدیکم
کیمی ترکجه کتاب
بوله مدیغمدن کرم و
عنایت ایدوب ترکجه
کتابلردن التی درلو کتاب
الوب بزله ارسال بیورعلری
رجامز در افندم

*Inayetlou karndashim
hazretleri ol tarafden
vaporê rakiba bou tarafê
selamtlê gheldim vé filân
mektebê ghirdim vé turkjê
vé fransizjê okoumagha
başladım ama bourada
isstediyim ghibi turkjê
kitâb boulamadighimdan
kêrem u inayet edip turkjê
kitâblardan âlti turlu
kitâb âlip bizlerê ursal
bouyournalari rijamiz dir
effendim*

My dear brother, your excellency (*their* excellency), I got on board the steamer and came here safely, and entered such and such a school, and began studying Turkish and French. But, as I cannot find here such Turkish books as I want, I request that you, Sir (they), may have the kindness to buy six kinds of Turkish books and send them to me

عنایتلو افندم حضرتلری
بو کون *خدمتکارمز ایله
سزرد اون دانه قاون

*Inayetlou effendim
hazretleri bou ghîun hiz-
metkiarimi: ilê sizlerê on*

Dear Sir, your excellency (*their* excellency†), I have sent you to-day ten melons

* See note page 207.

† This word is now used to almost anyone and in familiar correspondence. It will be noticed in this letter that the writer sometimes addresses his father in the second person plural and sometimes in the third person plural.

کوندردم وصولنده قبول
و صفای خاطر ایله اکل
بیورملری و دائما صاغتق
خبرکز ایله بزلی مسرور
ایتملری مرجو در

*tané kaoun ghieunderdim
vusoulindé kâboul vé sâfa-
yi-khâtîrîlé ékel bouyour-
malari vé da'ima saghlik
khâberiniz ilé bizleri mess-
rour etmaleri merjou dir*

by our servant. On their arrival, I beg that you (they) may condescend to accept them and eat them in peace of mind, and that you (they) may always delight me with news of your health

سایه علیہ لرینده

Sayé-'i-aliyélerindé

Under *your* (their) high shadow (by your kind assistance)

بر قطعه مکتوب والاری
واصل دست شاکاری
اولمش

*Bir kita mektoup-i-
-valari wâsil -i- desst
senakiari olmoush*

An august letter of *yours* (theirs) has reached me (the hand of him who prays for you)

فلان شی شو قدر غروشه
اشترا و ارسال بیورد قلیینه
دائر بر قطعه تحریرات
والاری مالی مفعومومز
اولمش

*Filân shu'î shou kâdar
grousha ishtira vé irsal
bouyourdouklarina da'ir bir
kita tahrirat -i-valaléri
mé éli mefhoumoumouz
olmoush*

I have understood the meaning of an august letter of yours (theirs) concerning your (their) buying such and such a thing at so many piastres and forwarding it.

EXERCISE XXXIV.

Light (یاقمق *yakmak*) the candle. I have lit it. Have you lit the fire? I have not lit it yet (دها *daha*). Have you heard the news? I have not heard it. What is it? Russia has declared (اعلان حرب ایتمک *ilan-i-harb etmek*) war. Why has she done so? Give me the newspaper and let me see. I gave it to you. I beg your pardon (غفو ایدر سکر *âfu edersiniz*); you did not give it to me. Tell me what you see. How is your father's health? How are you? I have received your letter. I request you to buy me a hundred eggs and ten fowls, and send them to me by the steamer (وایور ایله *vapor ilé*). You have made great (ایلرولمک *ilérilémek*) progress in learning Turkish. By your kind assistance (سایه علیہ لرینده *sayé-'i-aliyélerindé*). I beg of you to buy me some English books, and send them by my servant. Make haste. I am making haste. Has the baker come? Yes, sir. Tell him to come (کلسون *ghelsin*) earlier to-morrow. I will tell him. Why has he not brought the bread? He says it is not ready (حاضر *hâzır*). Why is it not ready? It is nine o'clock. While I was walking in the garden I saw a snake (ییلان *yilan*), and it bit me. Did you not see it? Yes, Sir. Why did you not kill it (اولدرمک *cul-tarmek*)? I was frightened

(قورقماق *korkmak*) of it. Where has it gone? It is near the tree. I will go and kill it. Take care (صاکن *sakın*). It may bite you. Do not be frightened. Behold (اشته *ishté*), I have killed it! I am very glad. Dear Sir, last Tuesday when you (they) visited (زیارت ایتmek *ziyaret etmek*) me I was not at home, and as it is my duty to call on you, if you have time and are agreeable, I will come to-morrow at four o'clock. Dear Sir, I have received your (august) (الالری *valalari*) letter, and shall be at home to-morrow at four o'clock,* and shall be much pleased if you call (تشریف ایتmek *teshrif* etmek*). I humbly request (رجای عاجزاندم در *rijayi ajizaném dir*) your excellency to give me permission (رخصت *roukhsat*) to go to England (انگلتره *Inghilterra*). I cannot give you permission. I will speak to the Grand Vizier (صدر اعظم *sâdr-ı-âzam†*). Perhaps he will give you permission. The Grand Vizier has given him permission, and he will start (عزیمت ایتmek *azimet etmek*) next Wednesday (چهارشنبه *chéhar-shenbé*)

Relative Pronouns.

588. Relative pronouns are but little used in Turkish (see 151). The Turkish participles are generally employed to express both the relative pronoun and the verb by which it is always followed. The Turkish participles, so to speak, contain the relative pronouns "who," "which," "that," "what," in themselves. This is extremely puzzling to Europeans at first, and constitutes one of the greatest difficulties of the Turkish language. As practice alone will familiarize the student with this peculiarity of the language,—although we have treated this subject already in the first part of this volume,—I think it will be advantageous to subjoin various examples.

صکره کلان کیم ایسه قیمی اول قیار	<i>Sora† ghelan kim issé kapıyı ol kâpâr</i>	<i>He who comes last, who- ever he may be, shuts the door‡</i>
فقیرله ویرن اللهه ویرر	<i>Fakirléré véren ılláha vêrir</i>	<i>He who gives to the poor gives to God</i>
عیبسز یار استین یارسز قالور	<i>Aıbsız yar istéyen yar- sız kalır</i>	<i>He who wants a faultless friend remains friendless</i>

* This word literally means "to honour," but is often used for "to call," or "visit."

† Commonly pronounced *sadrizam*.

‡ Written *sonra*, but generally pronounced *sora* in Constantinople.

§ Turkish proverb.

ياغموردن قاجان طولوبه اوغراڭى تيز كيدن تيز يورلور	<i>Yaghmourdan káchún dolouya oghradī Téz ghiden téz yorou- lour</i>	He who fled from rain fell in with hail * He who goes quickly is quickly tired
چوق ياشايان چوق بلمز چوق كزن چوق بلور	<i>Chok yashayan chok bilmaz chok ghézen chok bilir</i>	He who lives a long time does not know much ; he who travels a great deal knows a great deal
الله دينين محروم قالمز اغلاميآن چوجغه ممه ويرمز لر	<i>Alláh déyen mahroum kálmaz Aghlamayan chojougha memé vermazlér</i>	He who calls (on) God is not disappointed They do not give the breast to a child who does not cry
بهواج ديديك كيم در	<i>Behvaj dédiyin kim dir ?</i>	Who is he whom thou callest Behvaj ?
قپوسنه كلنلردن بر كمسه محروم كتمزدى	<i>Kápisina ghelenlerden bir kimsé mahroum ghil- mazdi</i>	Not one of those who came to his gate went away disappointed
حتى بردفغه بر عاشق معشوقنه ايرمسچون جاننى بيله فدا ايتمشدر	<i>Hatta bir defa bir âshik mashoukouna ermasi ichin jáninī feda etmish dir</i>	So much so that once he sacrificed his life in order to bring a lover together with his beloved
ايتديلر كه اكر سكا بو التونى ويزنك باشنى دخى كسوب كتورده باورسك تمام شجاعت ايتمش ارلورسن اول زمان قزى سكا ويررز	<i>Éitdiler ki éyér sana bou âltinī vérenin búshinī dakhikessip ghetiré bilir- sin támám shejaat etmish oloursoun ol zeman kizī séna veririz</i>	They said : " If thou canst also cut off the head of him who gave thee this gold, and bring it, thou wilt have performed a great piece of bravery, and we will give thee the girl then
بكا ايتديك لطف و كرمى بر كمسه بر كمسيه ايتمش دكل در	<i>Bána etdiyin loutf u kéremi bir kimsé bir kim- séyé etmish déil dir</i>	The kindness and good- ness which thou hast shown me, no person has ever shown to another person
حقيقت حاله واقف اولمينا لر	<i>Hákikât-i-halé wákif olmayanlar</i>	Those who are not aware of the true state of the case

* Equivalent to our saying, "He fell out of the frying-pan into the fire."

کسیلان باش بر دخی
یرینه کلوب صاحبنه خیر
ایتمز

*Kessilan bâsh bir dakhî
yériné ghelip sahibiné
khaîr etmaz*

If a head *which has been cut off* come back again into its place, it does not benefit its owner

زیاده سیه مال فراوانه
مالک ایدی لکن دنیایه
اولادی کلمدیکندن غایت
محزون القلب اولوب هر
راست کلدیکنه سؤال
ایدوب درمان اراردی

*Ziyâdesilê mâl fera-
wana malik idi lakin
dunyâyê evladi ghelmu-
diyinden ghayet mahzoun
ul-kâlb oloup hér rasst
gheldiyiné sual edip der-
man ârardî*

He possessed exceeding great wealth, but no child of his having come into the world he was very sad at heart, and asked *every one* whom he met for a remedy

اصله جق ادم صوده
بوغولمز

*Asilajak âdâm souda
boghoulmaz*

A man *who is to be* hanged is not drowned.

589. Not only are the relative pronoun and the verb expressed by a Turkish participle, but sometimes such prepositions and adverbs as “with,” “in,” “at,” “when,” and “where,” as well. Example :—

تحصیل علم ایتدی کمز
مکتب

*Tahsîl-î-ilm etdiyimiz
mekteb*

The school *in which* we acquire knowledge (or acquired knowledge)

کچه جکی شهر

Ghechéjéyi shehir

The town *through which* he will pass

بر کیچه معهود طاوسک
اولدیغی باغچه یه کلوب
کمند ایله باغچه نك
ایچنه کیروب طاوسی
چیقاردیلر

*Bir ghejê mahoud
tawoussoun oldoughou
bâgchéyé ghelip kémend
ilê bâgchénin ichinê
ghirip tawoussou chikdr-
dîlar*

One night, coming to the garden *where* (in which) the famous peacock was, and entering the garden with a slip-knot, they took him out

مقدمه سویلدیک
زمانده زیاده سیه تلاشم
اولمغله بر خوشجه
دکلیه مدم ایدی لطف
ایدوب بر دخی نقل ایله
کلدیکی کون

*Moukâdemma suwêylê-
diyin zemandê ziyâdesilê
telashim olmaghlê bir
khoshjê dinlêyêmadim idi
loutf edip bir daha nâkl ilê*

At the time *when* you told me before, being greatly alarmed, I could not listen properly. Have the kindness to relate it again

باباک سویلدیکی او
یقلدی

*Gheldiyi ghiun
Bâbân suwêylêdiyi ev
yikildi*

The day *on which* he came The house *which* thy father spoke of has been pulled down.

EXERCISE XXXV

The news which came to-day is very important (مهم *muhim*). Do you know the name of the town where (in which) he lives? I have forgotten it. Do you remember (در خاطر ایتمک *dér khâtîr etmek*) the name of the town where he was (دوغمک *doghmak*) born? Where is the knife with which I cut the meat (ات *et*)? It is on the table. Give it to me. I put it in the cupboard (دولاب *dolâb*) where the meat is. What is the name of the garden you were walking (گرمک *ghé-mek*) in yesterday? Who is the man you met there (راست کلمک *râsst ghelmek*)? Have the grapes which you ordered (امارلمق *issmarlamak*) arrived? They came this morning at eight o'clock. Have you found the book you want? The iron-clads (زهرلو کمی *zirhli ghémi*) which were built (انشا اولنمق *insha olounmak*) for the Turkish Government have not left England. They will come to Constantinople in (صکره *sora*) a few months. The guns (طوب *top*) which came from Prussia (پروسیا *Proussia*) are very good, but they are very dear. Take away (قالدرمق *kâldirmek*) the things which are on the table. Certainly, Sir (باش اوستنه *bâsh usstuné*). Bring the coffee (قهوه *kahwé*) which I bought (المق *almak*) this morning. Which are the towns that we shall pass through? I will show you on the map (خریطه *kharita* [*harta*]). Thank you (تشکر ایتمک *téshekkîur etmek*). Have you seen the Khan in Constantinople where the Persian (عجمی *ajemi*) merchants live? I went there last year (کچن سنه *ghechen sené*).

THE VERB.

The Position of the Verb in a Sentence.

590. The verb must always be placed at the end of the sentence.
Example:—

دیار یمنده بر بازارکان	<i>Diyar-i-yémendé bir</i>	There was a merchant
وار ایدت اسمنه جوهر	<i>bâzirghian var idi issminé</i>	in the country of Yemen.
شناس دیرلردی دار	<i>Jevhér-Shinass dérlérdi</i>	They called him Jevhér-
دنیاده بر قزندن غیري	<i>dar-i-dunyadé bir kizîn-</i>	Shinass. He had no one
کمسه سی یوق ایدی بر	<i>dan ghâiri kimséssi yogh</i>	in the world except one
کون جوهر شناس صحراده	<i>oudou bir ghiun Jevhér-</i>	daughter of his. One day
کرر کن ناکاه برادم باشی	<i>-Shinass sahrada ghézér</i>	while walking in the wil-

* See note page 210.

کوردي البته الرب باقدي

*iken na-ghiah bir âdâm
bâshî ghieurdu eliné âlîp
bdkdî*

derness, he suddenly *saw* a man's head, and, taking it up in his hand, he *looked* at it

بر قاچ کون صبر ایدمهلم

*Bir kach ghiun sdbr
edêlim*

Let us have patience for a few days

خدمدن بری شاهزاده یه
بو قر هند پادشاهلرندن
فلان پادشاهک قزیدر
دیدي شاهزاده اولساعت*
دونوب باباسنه نقل ایلدی
اکر پادشاهه خبر کوندروب
قریني بکا البیورمزسک
کندی کندی می هلاک
ایدرم دیدی

*Khademden biri shah-
zadéyê bou kız kind padi-
shahlerinden flân padi-
shahin kızi dır dedî shah-
zadé ol saat deunup bâbâ-
sına nâkl êilédi éyer pa-
dishaha khâber ghieun-
derip kızını bâna âlîvér-
mazsin kendi kendimi
helak ederim dedî*

One of the servants *said* to the prince: "This girl is the daughter of king So-and-so, one of the kings of India." The prince immediately returned and *told* his father, and *said*: "If you do not send word to the king and obtain his daughter for me I *will destroy* myself"

ول غلام اول طفل
بیکناهی بوغازلیوب قانی
مرحومه نک جامه سنه
بولشدردی و قانلی بچاغی
مرحومه نک یاصدیغی
الته قودی

*Ol ghoulam ol tift bi-
ghiunahi boghâzlayıp kâ-
nîni Merhouménin jamé-
siné boulashdırdı vé kânli
bichâghî Merhouménin
yussdighî âltiné kodou*

That slave boy cut the throat of the innocent child and *smeared* Merhoumé's clothes with the blood, and *put* the bloody knife under Merhoumé's pillow

بیروت واپوری
یازجیسی فلان ایله بر
قطعه مکتوبکری الدم و
پک فرحلندم و کوندردککر
شام فستغی وصول بولدی
و پک خوشلندم افندم
برادره بر کوفه قاون
یازجی مرسوم ایله
ارسال ایتدم قبول
ایددرک خبرینی بره
اشعار بیوره سز افندم

*Béirout vaporou yazî-
jîssî flân ilé bir kita
mektoubounouzou âldim
vé pek férâhlendem vé
ghieundérdiyiniz sham
fisstighî vusoul bouldou
vé pek khoshlandam, ef-
fendin, beradérin bir
kıufé kawoun yazîjî mer-
soum ilé irsal etdim kâboul
ederek khâbberini bizé
ishiar bouyourasiz effen-
dim*

I *have received* a letter of yours by So-and-so, the clerk of the Beyrout steamer, and I was much delighted; and the Syrian pistachio nuts *have arrived* which you sent, and I was much pleased. I *have sent* you, my (dear) brother, a basket of melons by the aforementioned clerk. Please *condescend* to accept them and to send me word about them.

* Sometimes written thus instead of اول ساعت.

The Agreement of the Verb with the Nominative.

591. In general the verb must agree with its nominative in number and person, but sometimes when the nominative is in the third person plural the verb is put in the third person singular. Example:—

پس دهقان او يانديغي کي قوينده جوهري بوله ميوب بلديکه سياحله المشدر	<i>Pess dihkan ouyandighi ghibi koinında jevhéri bou- lamayip bildi ki séyyah- ler álmishdır</i>	Then the peasant, as soon as he woke, not being able to find the jewel in his breast pocket knew that the travellers had taken it
اول كلذار دخی ارزوی سير كنزار ايدوب بر قاج جاريه لر ايله واروب بر درخت سایه دارك التنده قرار ايلدی اطرافه نظر ايدركن مبارك كوزلری بر كله راست كلديکه سرو سرکشی کي باش چکوب جمله دن ممتاز و بهجت حسنله سرافراز اولمش	<i>Ol ghiulizar dakhı ar- zouyi séir-i-ghiulzar edip bir kach jariyéler ilé varip bir dirakht-i-sayédarin áltında kárar éilédi. Et- rafé nazar edér iken mu- barek ghieuzléri bir ghiulé rásst gheldi ki serv-i-sér- keshi ghibi bâsh chekip jumléden mumtaz vé beh- jet hussnlé sér efraz ol- mouh</i>	That rosy-cheeked (dam- sel) also wishing to walk in- the rose-garden came with a few of her slave-women and sat down under a shady tree. Whilst looking around her sacred eyes fell on a rose, which holding its head like a proud cypress tree was distinguished above all, and gloried in its beauty
كذبلى ظاهر اولوب يوزلى قره اولدی	<i>Kezbleri zahir oloup yuzleri kára oldou</i>	Their lies becoming manifest, their faces be- came black*
جوجقلى درسلىرىنى اوقوسون دوستلرئىز كلميه جك	<i>Chojouklar dersslerini okousoun Dosstlërimiz gheilméyé- jek.</i>	Let the children read their lesson Our friends will not come.

592. If the nominative, however, in the third person plural, is understood, the verb must be in the third person plural, as otherwise the sense would not be clear. Example:—

اول پادشاهك بر عاقل و دانا وزيرى وار ايدى ادينه كامبين ديرلردى	<i>Ol padishahin bir ákil ou dana vézirî var idi adiné Kiambin dérlerdi</i>	That king had a sensible and wise vizier. They called him Kiambin
--	---	---

* A Turkish idiomatic way of saying that they were disgraced.

زمان اولده بر شخص
نصف الليله خانه سندن
طشه چيقوب كيجه ايله
شهرک ايچنده كزردى
ناکاه بر كيجه احباسندن
بريسى قارشوسنه کلوب
اشاتلى ايتميزن مقدم
سنى خانه کدن قوغديلرعى
بويله بيوقت كيجه
ايچنده ديوانه کى يالکر
چارشو و بازارده كزرسن
ديو طعن و تشنيع ايتمه
باشلادى

*Zeman - i - evveldé bir
shakhss nissf - ul - léildé
khanésinden táshra chikíp
ghejé ilé shehirin ichindé
ghézérdi na-ghiah bir
ghejé ahibbasinden birissi
karshísina ghehipashinalik
etmazden moukáddem seni
khanénden koghdoularmi
beuilé biwakít ghejé ichin-
dé diwané ghibi yaliniz
charshí vé bazardé ghézer-
sin déyou tan u teshni
etméyé búshladí?*

In olden times an indi-
vidual used to leave his
home at midnight and walk
about the city by night.
Suddenly one night one of
his friends met him, and
before saluting him began
blaming and reproaching
him, saying: "Have they
turned thee out of thy house
(that) thou walkest about
alone at an untimely hour
by night like a madman in
the streets and markets?"

A Verb with several Nominatives.

593. If a verb has several nominatives, which are all expressed and are all in the third person, the verb may be in the third person singular, even if one or more of the nominatives be in the plural. Example:—

باباك و اناك ازعيره
كتدى
كوناكون تحف و هدايالر
كلوب طاعنلر كى يغلدى

*Bábán vé anan Ez-
miré ghítidi
Ghiunaghiun tuhéf u
hedayalér ghehip dághlar
ghibi yìghildí*

Thy father and mother
have gone to Smyrna
All kinds of presents and
gifts came and were heaped
up like mountains

اول جزيره نك
ميشه كندد بر عظيم
ارسلان توطن ايدوب اول
حوالينك سباع و بيايمى
كندويه رام اولمشيدى

*Ol jézirénin méishéli-
yindé bir ázîm arsslan
téwattun edip ol hawa-
linin sebba vu bahaimi
kendouyé ram olmoush
oudou*

A large lion had taken up
his abode in an oak forest
of that island and the wild
animals and beasts of prey
of that neighbourhood had
become obedient to him.

594. When a verb has several nominatives, one in the second and others in the third person, singular and plural, the verb must be in the second person plural.

سن و دوستك و
اوشاغك اوچكر سويلدكر

*Sen vé dosstoun vé
oushaghîn uchunuz su-
wéylédiniz*

Thou and thy friend and
thy servant, all three of you,
said it.

595. If a verb have several nominatives and one of them be in the first person, singular or plural, the verb must be in the first person plural. Example :—

بن و قزنداشم پك	<i>Ben vé karndashim pek</i>	I and my brother were
سوندك	<i>sevindik</i>	very glad.

The Use of the Auxiliary Verb.

596. An auxiliary Turkish verb applying to two or more Arabic or Persian words is not repeated. Example :—

پيام عافيت وصحتلى ثناكارلارنى فرحان بيورملىرى تمناسنده شقه تحرير و تسير قلندى	<i>Péyam-i-afiyetu-sihat- leri senakiarlerini férhan bouyourmalari témenna- sindé shoukka tahrir u tessyir kilindî</i>	The (this) letter was written and sent to request you to gladden your hum- ble servant with tidings of your health and freedom from sickness
--	--	---

ارسال بيوردقلى ايكى كوفه قاون هديه كز وصول بوله رقى پك ممنون و محظوظ اولدم	<i>Irsal bouyourdoukları iki kuffé kawoun hédi- yéniz vusoul boularak pek memnoun-ou-muhzouz oldoum</i>	Your present of two bas- kets of melons arriving, I was very pleased and de- lighted
---	---	---

پس مختار اول مزارك يانه كلوب مرور و عبور ايدن مسلمين و مسلماتدن ديلنوردى ايتدىكى ايشه توبه و استغفار ايتدى	<i>PessMukhtarolmezarin yaniné ghelip murour-ou- oubour eden Musslimin vé musslimatden dilenirdi Etdiyi ishé teubé vu isstighfar tdi</i>	Then Mukhtar came near that burying-ground and begged from the male and female Muslims who passed He repented of the act he had done and asked par- don (of God)
---	--	--

زبان تركى يى اوقومقده ايلرو كيتديكمدن حظ و افتخار ايتملىرى مأمولنده	<i>Zebân-i-turkiyi okou- makda iléri ghitdiyimden hîz ou iftikhar etmaleri mémoulinda</i>	In the hope that you will be glad and proud of my having progressed in the study of the Turkish lan- guage
---	---	--

لايق دكل دركه جميع عمرىكى عورتلكه كچورمسن بارى كوندز كار و كسب ايله	<i>Layîk déyil dir ki jémi eumrunu avretinlé ghechi- résin bari ghiunduz kiar- ou-kessb éilé</i>	It is not proper that thou shouldst pass all thy life with thy wife. At any rate, in the day work and earn
--	--	---

شاه بهواجك انسانيتنه
و لطف و مروتنه تحسين
و افرين ايدرم

*Shah Behvajin insani-
yetiné vé loutf ou muru-
vetiné tahsin ou aferin
ederim*

I admire and applaud
Shah Behvaj's kindness
and his goodness and gra-
ciousness

تقصيرانه باقريبوب هم
*بورجن ادا و هم
زياده سيله احسان ايتدى

*Táksiratina bákmayip
hem borjounou éda vé hem
ziyadésilê ihsan etdi*

Not considering his de-
fects, he both paid his debt
and made him very many
presents

عازمك صحبتندن فارغ
اولمبوب دائما لطيفه و
صحبت و انعام بغايت
ايدرايدى

*Azimin suhbetinden fa-
righ olmayip da'ima la-
tifé vé suhbet vé inam bé
ghayet edér idi*

He did not give up the
society of Azim and always
joked and associated with
him and bestowed many
favours on him.

The Omission of *در dir*.

597. In talking the verb *در dir* (is) is very often left out. Example :—

كيفى يرنده
هوا سيجاق
روزكار يوق
اقتدى وارمى
بوكون جمعه
كيفك ايو مى
كوپريدنمى
يوخسه قايقله قارشويه
كچلم
كوپرى دها ايو قايق
تهلكه لودر

*Kéifî yérindé
Hawa sıjâk
Rouzghiar yok
Akîndî var mı ?
Bou ghiun juma
Kéifin êi mi ?
Kieuprudenmi gheché-
lim yokhsa kâighla kar-
shîya ghechélim ?
Kieupru daha êi kâik
téhlikéli dir*

He (is) in good health
The weather (is) hot
There (is) no wind
(Is) there any current ?
To-day (is) Friday
(Is) thy health good ?
Shall we pass over the
bridge or go over in a boat ?
The bridge (is) best. A
boat (is) dangerous.

598. But when repeating the words of another person *در* must not be omitted, unless the sentence quoted be interrogative.

The Verb of Facility.

599. By adding the verb ويرمك *vérmek* to the root of any verb another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is termed the verb of facility. If the root of the original

* Sometimes written thus in old books instead of *بورجنى*.

verb end in a consonant it takes a vowel ی after it, and if it end in a vowel the syllable بی must be added to it. Thus we have یاپیورمک *yapivérmek* (to make or do with ease), سویله ییورمک *suwéyléyivérmek* (merely to say, just to say), باقیورمک *bakivérmek* (just to look), یورو ییورمک *yuruyuvérmek* (just to walk), گلیورمک *ghelivérmek* (to come quickly), بولیورمک *boulouvérmek* (to find quickly). Example:—

باقیور	<i>Bákivér</i>	Just look
سن ترک دیار ایدرسن	<i>Sen terk-i-diyar edérsin</i>	If you leave the country
بن سنی یالکز قیوریم	<i>ben seni yalñız koyouvér-</i>	I shall not just let you go
البتہ بندخی بیله کتملیم	<i>mam elbetté ben dakhî bilé</i>	alone. Of course, I also
	<i>ghitméliyim</i>	must even go too
بن سنک کندی قولکم	<i>Ben senin kendi koulou-</i>	I am thy own servant,
قریم دخی جاریه کدر	<i>noum kizim dakhî jariyén</i>	my daughter also is thy
همان نه کونه مراد	<i>dir heman né ghiuné mou-</i>	slave. Just marry her this
شریفکر اولورسه نکاح	<i>rad-i-şherifiniz oloursa</i>	minute, in any way thou
ایدیورک	<i>nikiah edivérin</i>	pleaseth.

The Position of an Emphasized Word.

600. The word which one wishes to give prominence to is put as near the verb as possible. Example:—

دون پادشاه عزیزمت	<i>Dun padishah azimet</i>	The king started yester-
ایتدی	<i>etdi</i>	day
پادشاه دون عزیزمت	<i>Padishah dun azimet</i>	The king started yester-
ایتدی	<i>etdi</i>	day
دون کاتب مکتوبی	<i>Dun kiatib mektoubou</i>	Yesterday the clerk wrote
یازدی	<i>yazdı</i>	the letter
مکتوبی کاتب دون	<i>Mektoubou kiatib dun</i>	The clerk wrote the letter
یازدی	<i>yazdı</i>	yesterday.

The Conditional* Mood.

601. After the words هر نقدر *hér nékâdar* (although), هر نه *hér né* (whatever), هر قنغی *hér kângî* (whichever), نه زمان *né zemân* and وقت نه *né wâkî* (when), هر نه زمان *hér né zemân* and هر نه وقت *hér né wâkî* (when-ever), اگر *éyér* (if), اگرچه *éyérchi* and كرجه *yérchi* (although), فرضا *faraza*

* The conditional corresponds to what is called in European grammars the subjunctive.

and *tutalim hi* (supposing that), and *kim* and *né* (not used interrogatively) the verb is put in the conditional. *قنغی kúngħĩ* (which) when followed by the pronominal affixes *منز, مکر, س,* and not used in an interrogative sentence, also requires the verb which follows it to be in the conditional. Example :—

کلسون * قنغیسی کلورسه ده	<i>Káughĩssĩ ghelirsé</i>	<i>Whichever of them may come, let him come</i>
وزیر عاصم موکلرد تنبیه ایتمش ایدیکه کلفشان نه سویلرسه و نه کونه حرکت ایدرسه بکا افاده ایدک و وزیرک دخی نقدر شیء معلومی اولورسه پادشاهه افاده ایتمک مرادی ایدی	<i>Vézir Asim muvékké- leré tenbih etmish idiki Ghiulfishan né suvéylérse vé né ghiuné héréket edérsé búna ifadé eden vé vézirin dakhĩ nékádur shéi maloumou oloursapa- dishaha ifadé etmek me- radi idi</i>	<i>Vizier Asim had directed the agents (saying) "Let me know what Ghiulfishan says and how he behaves;" and it was also the vizier's intention to communicate to the king whatever things came to his knowledge</i>

هر کیم قوپاررسه بنندن نه مقصودی وار ایسه حاصل ایدرم اول شیخ کامل انلره مرحمت ایدوب و بر وافر مراقبه دنصکرده قوینندن درت دانه مهر چیقاردی و بو مهرلردن هر بریکز بر دانه سنی باشکرده دیککز هر نه محلده باشکردن دوشرایسه اول موضعی قازه سز هر کسک مهری دوشدیکي یرده نصیبی موجود در و اکر بریکزت نصیبنه کندو رضالریکر ایله ایکیکر یاخود دیکر یکر اشتراکیله قناعت ایدرسکر اول	<i>Hér kim koparĩsa benden né maksoudou var issé hássil ederim Ol shéikh-i-kiamil on- lara merhamet edip vé bir wafir murakebédén sora koĩninden deurt tané mu- hur chikardĩ vé bou mu- hurlerden hér biriniz bir tanéssini búshĩnĩza diki- niz hér né mahaldé búshĩ- nĩzdan dushurissé ol mev- zĩ kázéshiz hér kessin muhuru dushduyu yérdé nássĩbĩ mevjud dour vé éyér birinizin nássĩ- bĩna kendou rizaleriniz ilé ikiniz yakhod dighéri-</i>	<i>Whoever plucks it (the flower) whatever he may desire of me I will grant it That good sheikh having pity on them after long meditation took out four seals from his breast and said: "Each of you take one of these seals and set it on your head. In whatever place it falls from your head, dig up that place: in the place where each one's seal falls, his lot (fate) is there. And, if two of you or others of you, by your own free will in com- mon are satisfied with what</i>
---	--	---

* These pronouns which govern the conditional of the verb generally take *ده dé* (also) after the verb.

دخی جائزدر و اگر هر
برمز کندیمزه مخصوص
نصیمزی استرز دیرسکز
هر کسه مخصوص مبر هر
قنده دوشرسه اول محلی
قازمق کرک در دیدی

*niz ishtirak ilê kânaét
edérsiniz ol dakhî ja'iz
dir vé éyér hér birimîz
kendimizé makhsouss nâs-
sîbîmîzî issteriz dérséniz
hér kessé makhsouss mu-
hur hér kandé dushursé
ol mahali kâzmağ gherek
dir dédi*

falls to the lot of one of you, there is no objection. And if you all say each one of us wants specially what falls to each of us, you must dig up the place wherever each one's special seal falls "

اما ایرتسی کون طاوسک
ضایع اولدیغی پادشاهک
معلومی اولدیغی کی
ارانمسی ایچون امر ایلدی
و هر کیم طاوسی بولسه
یاخود حیات و ممانندن
خبر ویرسه بیك آلتون
مژدکانه ویررم دیو وعد
ایلدی

*Ama irtéssi ghiun
tawoussoun zayî oldou-
ghou padishahin malou-
mou oldoughou ghibi
dranmassi ichin emr
êlêdi vé hér kim tawous-
sou boulsu yakhod hayat
vé mématinden khâber
versé bin altîn muzhdé-
ghiané vérerim déyou vad
êlêdi*

But the following day, as soon as it came to the knowledge of the king that the peacock was lost, he gave orders for its being looked for, and made a promise, saying : " Who- ever shall find the peacock, or give information respecting its being alive or dead, I will give (him) a thousand gold pieces " as the bearer of good tidings

اگر اذن شریفکز اولورسه
اگر انلرک سعی و
همتی اولامسیدی عاقبت
هلاک اولمسی امر مقرر
ایدی

*Éyér izn-i-sherîfiniz
oloursa
Éyér anlerin saî vu
himmeti olmasaydi akibet
tamainden helak olmassi
emr mukarrér idi*

If you give your (noble) permission

If they had not striven and used their influence for him, his destruction would have been certain, owing to his avarice

قسمت ازلیه هر نه
ایسه اکا راضی ایم

*Kissmet-i-ézelîyé hér
né issé ana rázî yim*

Eternal fate—whatever it may be—I am satisfied with it

اگر سن کندی کرهکدن
بکا مرحمت ایدوب هر
نه لایت کوررسک اکا
راضیم فرضا بنی بو حسدن
ازاد ایلوب عالی ویرسک

*Éyér sen kendi kerc-
minden bâna merhamet
edip hér né layîk gheurur-
sén ana rázîyim faraza
beni bou habssden azad*

If thou hast pity on me, I shall be satisfied with anything you think proper. Supposing (for instance) you liberate me from this prison,

بن دخی واروب همجنسم
و اقرانم ايله بستانلرده
كزوب ينه سنك خدمتكه
كلسم جهان جهان ممنون
و خندان اولوردم

*êlêjip sâli vârsên ben
dakhî varip hemjinssim vâ
dkranim ilê bosstanlerdê
ghêzip yinê senin hiz-
metinê ghelsém jihan jihan
memnoun ou khanédan
olourdoum*

and I go and roam in the
gardens with my fellows
and companions, and then
come back into thy service,
I should be extremely
obliged and delighted

و نقدر اسراف و اتلاف
دخی اولورسه ينه مالنه
هيچ نقصان كلمز

*Vê né kâdar issraf u
itilaf dakhî oloursa yinê
mâlina hich noksan ghel-
maz*

And however much ex-
travagance and waste there
may be, yet there is never
any deficiency in his
wealth

هر كيم يقين كلورسه
اكر بو قز بكا نصيب
اولورسه كنديمي
بتخانه نك ايچنده
قربان ايدديم

*Hér kim yakîn ghelirsé
Éyér bou kîz bâna
nâssîb oloursa kendimi
poutkhanénin ichindê ko-
urbân edéyim*

Whoever comes near
If this girl fall to my lot,
I will sacrifice myself in
the temple

بو حادثه بدن صادر
اولم امش . . . هر نقدر
سز لر بدن صادر اولدى
صانديكر ايسه
هر نه وقت طلب
بيورلور ايسه حضور كده حاضر
ايز شمدى اذنكر ايله
كتمك استرز

*Bou hadissé benden
sâdîr olmamoush. . . .
her né kâdar sizler benden
sâdîr oldou sandiniz issé
Hér né wâkît taleb
bouyouroulouroussa huz-
ourounda hâzîr iz shindi
izniniz ilê ghîtmek issteriz*

This calamity did not
emanate from me
although you imagined it did
emanate from me

Whenever it is required,
we shall be ready in your
presence. Now, with your
permission, we wish to go.

The Optative.

602. Words which express a wish, such as كاشكى *kiaashki* (*keskhi*) (would that), الله ويرسون *âllâh versin*, الله ويرسونكه *âllâh versinki*, and الله ويره *âllâh veré* (God grant that), الله ويريدى *âllâh veréydi* (would to God that), require the verb which follows to be in the optative. The expression تا كه *ta ki* (in order that) also takes the optative after it. Example:—

بن محبوبمى تجربه
ايتمز دن مقدم سن بكا

*Ben mahbouboumou tej-
ribé etmezden moukâddem*

Before I put my lover to
the test, explain (it) to me,

بیان ایله تاکه بندخی
انی تجربه ایدیم

*sen bāna bēyan éilé taki
ben dakhī onou tejribé
édéyim*

in order that I may try
him

کاشکی بونده اولمش
اوله ایدی
کور تاکه جانکی خلاص
ایده سن

*Keshki bundé olmoush
olaydi!*

Would that he had been
here!

*Ghiur taki jānīnī kha-
lass edésin*

See (take care) that thou
savest thy life

قفسه بر جفت قمری
وار ایدی دیشی قمری
ارکنه دیدی کاشکی بنم
دخی المده صندال و
کلاب اولیدی سنک
ایاغنه یوز سورور و دوکردم

*Kéffessdé bir chift
koumrou var idi dishi
koumrou erkéyiné dédi ki
keshki benim dakhī elimdé
sāndāl vé ghiuláb olaydi
senin ayaghiné yuz surér
vé deukérdim*

There were a couple of
doves in a cage. The female
dove said to her mate: "Oh
that I also had sandal wood
and rose water: I would rub
my face against your foot
and pour them out."

603. A word which expresses a wish, an order, a request, an intention, doubt or astonishment, followed by "that" expressed or understood, generally requires the verb which follows and depends on it to be in the optative. Example:—

سکا نصیحتم بو درکه
شمیدیک مراده نائل
اولوب ذوق و صفا ایدیه سن
استمم که طوره سن
شمیدیکی حالده بیورک
بعده بر وقت واسعه

*Sana nāssīhatim bou dour
ki shindilik muradé na'il
oloup zevk u sāfa edésin
Isstémem ki dourasin
shindiki haldé bouyouroun
badéhou bir wākit vasidé
suwéylerim*

My advice to thee is that
thou shouldst now attain thy
wish and enjoy thyself

سویلرم
اولیه جزم ایتدمکه بو
شهردن قالقبوب آخر
ولایته کیده ایم

*Euilé jezm etdim ki bou
shehirden kálkip akhīr
vilayeté ghidéyim*

I do not wish you to stop.
Go now, and by-and-by
when we have plenty of
time I will tell you

سرلرین رجا ایدرم که
معرفت شیریکزی اظهار
ایدوب قزم زهره نک قنده
ایدوکرین* بکا اعلام ایدیه سنز
دیدی

*Sizlerden rija ederim
ki marifetlerinizi izhar
edip kizim Zuhre'nin kan-
de eduyunu bāna ilam
edésiz dédi*

I have resolved that I
will leave this city and go
to another country

He said: "I beg of you
to show your skill and let
me know where my daugh-
ter Zuhre is"

چاوش صحت خبرین†

Chaoush sī'at khābe-

The sergeant getting

* Sometimes thus written instead of ایدوکنی.

† Sometimes thus written instead of خبرینی.

الوب مراد ایتدیکه کیرو
دونه

ایتدی بلکه بو مقامده
ارسلان اولمیه فرضا
ارسلانک اولدیغی صورته
دخی لطف حق ایله
کندیکی یرده بر حادثه یه
اوغراض اوله بلکه کلمیه
و کندیکی صورته دخی
بر حیلله ایله الدن خلاص
اولمق ممکن در

*rini dliip murad etdi ki
ghéri deuné*

*Éitdi belki bou mekâm-
dé arsslan olmaya faraza
arsslanin oldoughou sou-
retté dakhî loutf-i-hâk ilé
ghitdiyi yérdé bir hadiss-
éyê oghramish ola belki
ghelméyé vé gheldiyi sour-
etté dakhî bir hilé ilé elin-
den khalass olmak mumkîn
dir*

news of the truth intended
to turn back

He said : " Perhaps there
may be no lion in the place,
and also supposing there be,
by the favour of God, he
may have met with an acci-
dent where he has gone.
Perhaps he may not come,
and, in case he does come, it
is possible to escape from
him by some ruse "

The Optative used for the Imperative.

604. The optative is often used instead of the imperative, and the imperative for the optative also. Example :—

بو کون اشدتم که
وجودکزه صتمه خسته لغی
عارض اولمش الله بلور
که کندو وجودمه اولمش
قدر کدر ایتدم همان
جناب الله وجودکزه
عافیت احسان بیورسون
آمین افندم ساعتده
ایکی دانه یمک ایچون
اون ایکی دانه حب
کوندردم وجودکزه
صیجاقلق اولمدیغی وقته
یه سکر افندم

*Bou ghiun ishiddim ki
vujoudounouza sîlma
khâstaliğhî ariz olmoush
âllâh bilir ki kendi vujou-
dounda olmoush kîdâr ké-
dér etdim heman jenab il-
lâh vujoudounouza afiyet
ihsan bouyoursoun Amin
Effendim saatde iki tané
yémek ichin on iki tané
hap ghieunderdim vujou-
dounouza sîjâklîk olma-
doughou wâkîda yéyé-
siniz effendim*

I have heard to-day that
you have been attacked by
fever. God knows that I am
as sorry as if I were attacked.
God grant you health Sir.
I have sent you twelve pills,
two be taken every hour.
Take (eat) them when there
is no heat in the body

واپور تذکره سنی دخی
لغا کوندردم واپور
مغازه سندن آلرب
خانه کزه حفظ ایددسر

*Vapor tezkerésini dak-
hî lefan ghieunderdim
vapor maghazasından dliip
khanénizdé hifz edésiz*

I have also sent the
ticket for the steamer, en-
closed. Get it from the
office of the steamer and
keep it in your house

بو قولکزی صاغلی
خبرکز ایله مسرور بیوره سز

*Bou koulounouzou sagh-
lik khābrīniz ilé messrou
bouyourasiz*

*Make your servant (me)
delighted by tidings of your
health*

بر کوفه قاون ارسال
ایتدم قبول ایدهرک
خبرینی بزلره اشعار
بیوره سز

*Bir kiufé kawoun irsal
etdim kâboul edérek
khāberini bizleré ishiar
bouyourasiz*

*I have sent (you) a
basket of melons. Please
accept them, and let me
hear about them*

شقه مزک وصولنده هر
حالده اوچ سپد افیون
الوب طرفمزه ارسال
ایده سز و اهمال ایتیمه سز
زیرا بو طرفده فلان اغا ایله
قونطوراتو ایتدم

Shoukkamizin vusou-
lounda hér haldé uch
séped afyon âlip tara-
fimizé irsal edésiz vé
ihmal etmésiz zira bou
tarafdé filân âghâ ilé
kontrato etdim*

*On the arrival of my
note, send me three baskets
of opium, without fail, and
do not neglect (it), for I
have made a contract with
Mr. So-and-so*

† غروش
۵۰۰۰

• Ghroush
5,000

Piastres
5,000

یالکز بشمیک غروش

Yalīniz besh bin ghroush

*Only five thousand
piastres*

استانبولده شریکمز فلان
اغا

*Istanbulda sherikimiz
filân âghâ*

*Mr. So-and-so, our
partner in Constantinople*

اشمبو پولیچه مزی
کوردیککزده قبول ایدرک
ناطق اولدیغی یالکز بشمیک
غروشی بش کون وعده سی
دخولنده فلان کمسنده بلا
اذاعطا ایدرک پولیچه مزی
خلاص ایدمه سز

*Ishbou polichamizi
ghieurdunuzdé kâboul
edérek nâlik oldoughou
yalīniz besh bin ghroushou
besh ghiun vadéssidukhou-
linda filân kimessnéyé bila
†éza ita edérek polichamizi
khalass edésiz*

*On your seeing this bill
of exchange of mine, accept
it, and on its becoming due,
after the term of five days,
pay the five thousand
piastres it speaks of to Mr.
So-and-so, without giving
any trouble,† and save
(honour) my bill.*

* The Turks often say "our" when they mean "my."

† The above is a copy of a Turkish bill of exchange.

‡ The word اذاعطا *éza* literally means "molestation," but here it is used to signify that the writer wishes his partner to pay without giving the person to whom the bill is payable any trouble or bother.

The Optative Used for the Conditional.

605. The optative is very often used instead of the conditional and the conditional instead of the optative.

هر نه وقت بر کمسه
جد و جهد ايله بزم
دامنمزی طوته بز اذك
تقیدنی ضایع ایتمیوب
بهر حال انی مقصودنه
ایرشدیریرز

*Hér né wâkît bir kimsé
jed - u - jehd ilé bizim
damenimi: i touts biz onoun
té kayudunu zayî etméyip
béhér hal onou maksou-
douna erishdirirz*

*Whenever any one stren-
uously strives to take hold
of our garment, we do not
let his care be in vain, but
without fail cause him to
attain his wishes*

بو مرضدن بکا خلاص
یوق در اکر خلاص اولیدم
سکا انواع احسان ایدرم
لکن وفاتمدن صکره وارث
سلطنتم اولان کمسنه سنی
البته قتل ایتمسی امر
مقرر در

*Bou marazden bana kha-
lass yok dour éyér khalass
olaydim sana envai ihsan
edérdim lakin vefatimden
sora variss-i-sâltanqtim
oldân kimesseñe seni elbetté
kûtl etmassi emr mukar-
rér dir*

*There is no saving me
from this illness. If I were
saved I would bestow all
kinds of things on thee;
but after my death it is
quite certain, of course,
that the person who is heir
to my authority will kill
you*

بو حادثه بندن صادر
اولماش در اکر بندن
صادر اولیدی اقرار ایدوب
بو بیتله اعتذار ایدرم

*Bou hadissé benden
sâdîr olmamış dîr éyér
benden sâdîr olaydı ikrar
edip bou béüllé itizar
edérdim*

*This accident did not
emanate from me. If it
had emanated from me, I
would have confessed it,
and excused myself with
the verse—*

کامجوی دخی ریا
طریقته کتممش اولیدی
بو بلایه گرفتار اولمزدی

*Kiamjouî dakhî riya
tarikiné ghitmamish olaydı
bou belayé ghiriftar
olmazdı*

*If Kiamjouî had not gone
into the path of hypocrisy,
he would not have met with
this calamity.*

کرت gherek.

606. کرت در *gherek dir* (it is necessary), which corresponds to the French expression *il faut*, requires the verb to which it refers to be in the conditional or optative.

بندخی اولسم کرت در

*Ben dakhî eulsémgherek
dir*

I also must die

اوغلم بر کیجه خانه نک

Oghloun bir ghejé

One night my son dis-

ایچندن غایب اولدی بو	<i>khanénin ichinden kni'b*</i>	appeared from the house.
قدر زماندر ارادم اصلا نام	<i>oldou bou kâdar zemân-</i>	I have been looking for him
و نشاننی بولمدم شمدی	<i>dir âradım âssla nam</i>	for a long time, but have
دخی طشویه ارامغه کتسم	<i>u nishânîni boulmadoum</i>	never found any trace of
کرک در	<i>shindi dakhî tâshraya</i>	him. I <i>must</i> now go and
	<i>âramagha ghitsém gherek</i>	seek him also in the pro-
	<i>dir</i>	vinces.

The Past and Present Optative when used.

607. If a verb depend on another verb which requires the optative after it, if the first verb be in the present or future tense, the second must be in the present of the optative, and if the first verb be in the past tense, the second must be in the past optative. Example :—

استرم که یاپه سن †	<i>Issterim ki yapésin</i>	I wish thee to do it
استدم که یاپه ایدی	<i>Issîdîm ki yapéydi</i>	I wished that he should do it (or, I wished him to do it).

The Optative used Interrogatively.

608. The optative is sometimes used interrogatively instead of the future indicative. Example :—

یازه یم ‡	<i>Yazéyim ?</i>	Shall I write ?
چارشویه کیده لمی	<i>Charshîya ghidélîmmi ?</i>	Shall we go to the market ?
اما یارین بهزاده نه	<i>Ama yarîn Behzadé né</i>	But what answer shall I
جواب ویره یم	<i>jawâb véréyim ?</i>	give to Behzad to-morrow ?
بن نه دیه یم	<i>Ben né déyéyim ?</i>	What shall I say ?
نکجه صبر ایدیم	<i>Nijé sâbr edéyim ?</i>	How shall I have patience ?
معقول اولان یینه اول	<i>Makoul oldn yiné ol</i>	What is advisable, how-
طفلی تجربه ایتمکدر اما	<i>tifli tejribé etmek dir ama</i>	ever, is to test that child ;

* Written *gha'ib*, but usually pronounced *kai'b* by the Turks.

† Such sentences as these do occur in Turkish, but it is more elegant to use the declinable participles instead of *که*, &c.

‡ Of course such sentences as these are elliptical, and really means, "Do you wish that I may write?" "Do you wish that we may go?" &c.

نه وجهله تجربه ايده له *né véjhlé tejribé edélím?* but in what way shall we test him?

The use of the word *déyou* or *déyé*.

609. When one verb follows another on which it depends and with which it is connected by "that" expressed or understood, the use of the relative pronoun *که* *ki* between them is frequently avoided by employing the word *دیو* *déyou* (saying). Very often, also, the infinitive of the verb in English is rendered by introducing this word.

قاضی بهزادک بورنی
کسیکز دیو حکم ایتدی *Kdži Behzadın bourou-
nounou kessiniz déyou hukm
etdi* The Kazi decreed that
they should cut off Behzad's
nose (literally, the Kazi gave
judgment, saying: "Cut off
Behzad's nose")

مدت عمرمده بویله
سرکش عورت کورمدم دیو
سویلدی *Muddet - i - eumrúmdé
beuîlé serkesh avret
ghieurmadiim déyou
suwéylédi* She told (him) that she*
had never in all her life
seen such a haughty woman

فرعی دخی خواجه
منصورک یقاسنه یابشوب
سن بنم خانه مده نه
کزرسن و نه ایشک واردر
دیوب بربر ایله عظیم
مجادله ایتدیلر *Feri dakhî Khoja Man-
souroun yakasina yapîshîp
sen benim khanémdé né
ghézersén vé né ishin var
déyip bir bir ilé âzîm
mujadelé etdîlér* Feri also collared Khoja
Mansour, and asked him
why he was walking about
his house, and what busi-
ness he had there? and a
great quarrel arose between
them

هر بریکز خاتونمدر دیو
دعوا ایدرسکز
کرم ایله بزى خدمتکه
قبول ایله دیو نیاز
ایتملایله فرخ بخت
باباسدک امکدارلرندن ظن
ایدوب قبول ایلدی *Hér biriniz khâtounoum
dour déyou dawa edérsiniz
Kérem ilé bizi hiz-
metiné kâboul éîlé déyou
nîaz etmalerilê Ferroukh
Bakht bâbâsînîn émek-
darlerinden zan edip
kâboul éîlédi* Each of you maintains
that she is your wife
On their asking him to
kindly admit them into his
service, Ferrukh Bakht ac-
cepted them, thinking they
were his father's old ser-
vants

* Notice that in Turkish, in such sentences as this, the words of the speaker are repeated as spoken in the first person.

بر کون صو کنارنده
 اوتوررکن پرماغندن خاتم
 صوبه دوشدی مکر خاتمه
 زیاده سیه علاقه سی وار
 ایدی محاصره غواصلر
 کتورت چیقارسونلر دیو
 امر ایتدی

*Bir ghiun sou kénarindé
 otourour-iken parmaghin-
 den khatem souya dushdu
 méyér khatémé ziyadésilé
 alakassi var-idi musahib-
 leriné ghávwásslár ghet-
 tirin chikarsınlar déyou
 emr etdi*

One day, while sitting
 by the water-side, a ring
 fell from his finger into the
 water. He, however, had
 a great affection for the
 ring, and ordered his cour-
 tiers to bring divers and let
 them take it out

سلطان مصره واروب
 خاتمی بن بولورم دیو
 افاده ایدوسک

*Soultán-i-missré varip
 khatemi ben boulouroum
 déyou ifadé edésin*

Go to the king of Egypt
 and announce to him that
 thou wilt find the ring

بو اوغلانی بزه ویر دیو
 نیاز ایتدکلرنده
 کابل شهرنه کلدیله و
 عقل و هنرده یکانه یز
 دیو ادعا ایدوب زهره یی
 طلب ایتدیله

*Bou oghlání bizé vér
 déyou niaz etdiklerindé*

On their requesting him
 to give them this lad

*Kaboul shehiriné ghel-
 dilér vé ákl vé hunérdé
 yekané yiz déyou iddia
 edip zuhréyi taleb etdilér*

They came to the city of
 Cabul, and claiming to be
 unique in intellect and
 ability, demanded Zuhre
 (in marriage)

قرت محمودیه یی وزیره
 ویره سن دیو فرمان بیوردی

*Kızın Mahmouréyi vé-
 ziré vérésin déyou firman
 bouyourdou*

He ordered (him) to give
 his daughter Mahmouré to
 the vizier.

The Definitive and Indefinite Object of the Verb.

610. Every transitive verb must have an object. This object or accusative is either definitive or indefinite, distinguished in English by the use of articles "the" or "a," or the absence of both. The Turks having no definitive article express whether the object is definitive or indefinite in a different way. If the object of the verb be definite it takes either *ی* or *سی* after it (according as it ends in a consonant or a vowel). If *ی* be indefinite it remains unchanged and has the same form as the nominative. Example :—

مکتوب الدم
 مکبوی الدم
 باش طومتق

*Mektoub áldim
 Mektoubou áldim
 Bâlık toutmak*

I have received a letter
 I have received the letter
 To catch fish (in general)
 or a fish

بالغی طومتق

Bâlgıhi toutmak

To catch the (particular)
 fish (referred to before)

صو کنارنده بالی طومتق
ایله اکلنورلرایدی دیزی
طوتیلان بالقلری بر لکن
ایچنه قیوب وزیرک اوکنه
کتوردیلر

*Sou kénarindé bâlik
toutmagh-ilé éleniorléridi
diri toutoulân bâliklarî
bir léyen ichiné koyoup
vézirin euniné ghattirdilér*

They were amusing themselves at the water side by catching fish. The fish which were caught alive they put in a dish and brought them before the vizier

اول کیچه بر سارق اشیا
سرقت اینتمک ایچون
بهرادک خانه سنه کیروب
بر گوشه ده پنهان اولوب
فرست کوزوردی
باغچیلر حماری کورنجه
ارسلان ظنن ایدوب
جمله معی برن بر اغاجک
اوزرینه چقدیلر

*Ol ghejé bir sârik
eshya sirkât etmek ichin
Behzadin khanésiné ghi-
rip bir kiushédé pinhan
oloup fursat ghiuzédirdi
Bâghjüler himari ghieu-
runjé arsslan zan edip
jumléssi birden bir ághâ-
gîn uzeriné chikdîlar*

That night a thief entered Bahzad's house to steal things, and hiding himself in a corner watched for an opportunity

The gardeners on seeing the ass thought he was a lion, and all of them at once climbed up a tree.

611. Proper names, personal, demonstrative and interrogative pronouns as well as nouns accompanied by an affix must by their nature be definite, and therefore always take the *ی* or *سی* in the accusative. Example:—

آخر کار دیوه غالب
اولوب زهره یی الوب
کتوردی
کیمی کوردنر
ابراهیمی کوردم
هاشمی جاریه یی یاننه
دعوت ایلوب سازیکی
چال دیو نیاز ایدنجه
جاریه دخی سازنی المینه
الوب مضراب اوردی

*Akhîrkiar divé ghâlib
oloup Zuhréyi âlip ghet-
tirdi
Kimi ghieurdunuz ?
Ibrahimi ghieurdum
Hashimi jariyéyi yaniné
davet éileyip sâzînî châl
déyou niaz edinjé jariyé
dakhî sâzînî eliné âlip
mizrab wourdou*

At last he conquered the demon and took Zuhre and brought her (here)

Whom did you see ?

I saw Abraham

On Hashimi calling the slave woman to his side and requesting* her to play her lute, she took her lute in her hand and performed.

The Use of the Past Tense for the Present.

612. Very often in Turkish the verb is put in the past tense when we should put it in the present. "Do you understand?" in Turkish is *اڭلادیمی* *annadinmi* (have you understood?) and the answer "I understand," is

* Literally, requesting her, saying, "Play thy lute." See 609.

always اکلام *annadim* (I have understood). I am glad is سوندم *sevindim* not سونیوروم *seviniyorum*, and so forth. Example:—

سن نصل سن	<i>Sen nassl sin ?</i>	How art thou ?
ایوایم شکر	<i>Éyiyim shukr</i>	Very well, thank you
ممنون اولدم	<i>Memnoun oldoum</i>	I am glad (to hear it)
پک چوق خوشلاندیم	<i>Pek chok khoshlandim</i>	I am very much pleased
تذکرة محبتکز مفهومی	<i>Tezkeré-i-mahabetiniz</i>	I have understood your
معلوم اوله رق بو وجهله	<i>mefhoumou maloum olarak</i>	friendly letter and am much
تبریک و تسعیده واقع	<i>bou véjhlé tebrik ou téssi-</i>	pleased by your taking the
اولان همتکردن ممنون	<i>dé wákî olân himmetiniz-</i>	trouble to congratulate and
اولدم	<i>den memnoun oldoum</i>	felicitate me
درس بتدی	<i>Derss bildi</i>	The lesson is over.

Verbs which Govern the Dative.

613. Verbs which express a direction or a striving after something require the name of a person or thing which follows to be in the dative. Amongst these verbs are the following:—

ارشتمک <i>erishmek</i> , to attain, reach	سویامک <i>suwéylémek</i> , to speak to, to tell
اورمق <i>wourmak</i> , to strike	صغتمق <i>sighinmak</i> , to take refuge in
اوکرتتمک <i>euretmek</i> , to teach	صورمق <i>sormak</i> , to ask, enquire
باشلامق <i>bāshlamak</i> , to begin	طارلمق <i>dārilmak</i> , to get angry with
باغشلمق <i>bāghishlamak</i> , to forgive, spare	طیانمق <i>dayanmak</i> , to rest on
باقمق <i>bākmak</i> , to look	کوسترمک <i>ghiusstérmek</i> , to show
بکرمک <i>benzémek</i> , to resemble	وارمق <i>varmak</i> , to go
بنمک <i>binmek</i> , to mount	یاپشمق <i>yapishmak</i> , to stick to, adhere to
بیلدرمک <i>bildirmek</i> , to inform	یارامق <i>yaramak</i> , to be of use to, to be good for
چالشمق <i>chālismak</i> , to strive, work	یتشمک <i>yetishmek</i> , to reach, attain
دوشمک <i>dushmek</i> , to fall	یتمک <i>yetmek</i> , to.
دونمک <i>deunmek</i> , to turn	
دیمک <i>démek</i> , to say	
رجا ایتمک <i>riza etmek</i> , to request	

Example:—

اغاجک اوزرندن فریاده	<i>Aghāj'in uzerinden fer-</i>	He began crying out from
باشلادی	<i>yad' bāshladī</i>	the top of the tree

داغٚ اٚچنده بولديغى
شيئى يمه باشلادى

*Bâghîn ichindé boul-
doughou shéi yéméyé
bâshladî*

He began eating the
things he found inside the
garden

باشنى اول تيغ هلاكه
اوروب همان بدنندن
جدا ايلدى

*Bâshnî ol tigh-i-hela-
ké wouroup heman bede-
ninden juda éilédi*

He struck his head against
that "sword of destruc-
tion" (that fatal sword)
and immediately severed it
from his body

البته بر مراده ارشمك
ايچون بكا خدمت
ايدرسن
روم پادشاهنك قزينه
بكر

*Elbetté bir muradé
erishmek ichin bâna hiz-
met edérsin*

Of course you serve me
in order to attain an object

*Roum Padishahinin
Kizina benzér*

She resembles the
daughter of the king of
Greece

بر مراديكر وار ايسه
لطف ايدوب بن قولكه
سويليه سز

*Bir muradiniz var issé
loutf edip ben koulouna
suwéyléyésziz*

If you have any wish
have the kindness to tell
me your (humble) servant

دردكز بدن بازركانك
اوينه واروب قزى كورك

*Deurdunuz birden bâ-
zırghianin eviné varip kızı
ghieurun*

The four of you go to the
merchant's house at once
and see the girl

پادشاه بو قزى المسون
زيرا اكر الهجق اولورسه
امور مملكته باقميوب
مصالح سلطنت واحوال
مملكت بالكلية پريشان
اولور

*Padishah bou kızı ál-
masın zira éyér álajak
oloursa oumour-i-memlék-
eté bâkmayip mâssalih-i-
-sâllânât u ahwal-i-mem-
léket bil kuliyé perishan
olour*

Let the king not take the
girl; for, if he take her, he
will not attend to the busi-
ness of the country, and the
affairs of the Government,
and the condition of the
country will be ruined

فغفورك اياغنه دوشديلر

*Faghfouroun ayaghina
dushdulér*

They fell at the feet of
Faghfour.

614. Many verbs formed with the auxiliary verb ايتمك *etmek* and Arabic verbal nouns govern the dative. As سوال ايتمك *sual etmek* (to ask), غفو ايتمك *afv etmek* (to pardon), نظر ايتمك *nâzr etmek* (to look), &c. Example:—

سرت سرکه كندى قابنه
ضرر ايدر

*Sert sirké kendi kâbîna
zarar edér*

(Too) sharp vinegar in-
jures its own cruet

عورتك مروتنه تعجب ايتدى	<i>Avretin muruvetiné taa- jub etdi</i>	He was surprised at the woman's kindness
مرحمت دشمننه ايتدى	<i>Dushmaniné merhamet etdi</i>	He had mercy on his enemy
اطرافه نظر ايدركن بكا زياده مال وعدى ايتديلر	<i>Etrafé nâzar edér ken Bâna ziyadé-mâl vad etdîler</i>	While looking around They promised me great wealth
فى الحقيقه سكاكو كلمدن محبته ايلدم	<i>Fîl hâkîku sêna ghiu- nulumden mahabet êlêdim</i>	Really I loved you from my heart
سليمه سالمه نصيحتنه شروع ايتديكى كى بى صبر و ارام اولوب كندوبى اعلام ايتدى	<i>Selimé Salimé ndssi- haté shouro etdiyi ghihi bi sâbr ou aram oloup kendiyi ilam etdi</i>	As soon as Selimé began to give Salim advice, he became impatient and rest- less, and made himself known
كندى كندىنى اولديرى ديسم بنم كلامه كيم اعتماد ايدر برهنم قزه طمع ايدوب شهزاده بى اولدرى ديرلر	<i>Kendi kendini culdurdu disem benim kélamimé kim itimad edér Brahmin kîza tama edip shehzadéyi cul- durdu dërler</i>	If I say that he killed himself, who will believe what I say? They will say: "He coveted the Brahmin girl and killed the prince."

615. Compound verbs formed with Arabic active participles also govern the dative, as راضى اولمق *razî olmak* (to consent), سبب اولمق *sébeb olmak*, or باعس اولمق *baïss olmak* (to cause), غالب اولمق *ghalib olmak* (to vanquish), تابع اولمق *tabi olmak* (to obey). Example:—

كوچك بيوكه تابع اولور	<i>Kiuchuk buyuké tabi olour</i>	The small obey the great
جادونك اياغمنه دوشوب پادشاهك قزينه عاشق اولديغنى سويلدى	<i>Jadunun ayaghiné dushup padishahin kiziné âshik oldoughounou su- wélyêdi</i>	He fell at the feet of the witch and told her that he had fallen in love with the king's daughter
غضب همايونكزه نه سب اولدى	<i>Ghâzâb - i - houmayou- nounouzaîné sébeb oldou?</i>	What caused your impe- rial wrath?
رومه داخل اولوب تختگاه قسطنطينيه داخل اولديلر	<i>Roumê dakhil oloup takhghiah kosstantani- yéyé dakhil oldoular</i>	They went into Byzantium and entered Constantinople
زيرك دخى دزدارزاده يه غالب كلكده لطيفه ايدوب رنجيده ايدردى	<i>Zîrek dakhî Duzdar- zadéyé ghâlib gheldekde latifé edip renjidé edêrdi</i>	Zîrek having beaten Duzdarzadé, joked and tor- mented him.

Verbs which govern the Ablative.

616. Verbs which express separation or distance from a thing govern the ablative, such as the following:—

ازمک <i>âzmaq</i> , to grow beyond all bounds, to become depraved, rebellious	سویلمک <i>suwéylmek</i> , to speak (of)
اشمک <i>âshmaq</i> , to pass over or beyond [tired of]	صاقنمک <i>sakinmak</i> , to take care
اوصانمک <i>ousânmak</i> , to grow sick of,	صورمک <i>sormak</i> , to ask (from)
بزمک <i>bézmek</i> , to get tired of, lose one's taste for	قاجمک <i>kâchmak</i> , to fly (from)
چکلمک <i>chekilmek</i> , to withdraw, retire	قوپمک <i>kopmak</i> , to arise, take place
چکنمک <i>chekenmek</i> , to be loth, to scruple	قورتارمک <i>kourtarmak</i> , to save (from)
چیقمک <i>chikmak</i> , to go out	قورتلمک <i>kourtoulmak</i> , to be saved from
	* قورقمک <i>korkmak</i> , to fear, be frightened of
	کچمک <i>ghechmek</i> , to pass (through)
	کلمک <i>ghelmek</i> , to come (from).

Example:—

اللهدن قورقان ادملردن قورقماز يولدن ازدک	<i>Allâhdan korkan âdamlardan korkmaz</i> <i>Yoldan âzđik</i>	He who fears God does not fear men We strayed from the road
قوجه مش دلکی اغدن قورقماز توتوندن قورتلمق ايچون اتش ايچنه دوشمه	<i>Kojamish tilki âghdan korkmaz</i> <i>Toutoundan kourtoulmak ichin âtesh ichiné dushma</i>	An old fox does not fear the net Do not fall into the fire in order to avoid the smoke
ياغموردن قاجان طوليه اوغرادى	<i>Yaghmourdan kâchan dolouya oghradi</i>	He who ran away from the rain fell in with the hail
كارونك اوكنده اولن دوئيسى كوپريدن كچوره مديلر	<i>Kiarbawin cunundé olân devéyi kieuprudén gechiré-médiler</i>	They could not get the camel which was in the front of the caravan to pass over the bridge

* If قورقمق is followed by an infinitive, the latter may be either in the dative or ablative. Example, كتمكه قورتارم *ghitmeyé korkarim*, or كتمكدن قورتارم *ghitmekden korkarim* (I am frightened to go).

هر نه شیدن اوصانورسه

*Hér né shéiden ousd-
nîrsa*Whatever he gets tired
of.

617. Numerous compound verbs govern the ablative, such as خوف *khavf etmek* (to fear), اجتناب *ijtinab etmek* (to avoid), احتذار *ihtizar etmek* (to keep from), تجاوز *téjavuz etmek* (to overstep, trespass), حظ *hâz etmek*, and خوشلنمتی *khoshlanmak* (to like, be pleased with), دریغ *dirigh etmek* (to withhold, refuse), عاجز قالمق *ajiz kâlmak* (to be incapable of), واز کچمک *vaz gechmek* (to give up), فراغت ایتمک *feraghât etmek* and فارغ اولمق *farigh olmak* (to abandon, to do without), محروم قالمق *mahroum kâlmak* (to be disappointed of, deprived of), اگاه اولمق *aghiah olmak* (to be aware of), &c. Example:—

اول مکاندن فرار ایتدی

Ol mekianden firar etdi

He fled from that place

بر کون بابل شهرینه

Bir ghiun Babil she-

One day he came to the

کلوب آب و هوا سندن

hiriné ghelip âb ou hawa-

city of Babylon and liking

غایت حظ ایدوب مکث

*sinden *ghayet hâz edip*

the air and water of it (i.e.,

واقامت ایلدی

mekss u ikamet éilédi

its climate) settled (there)

بن اولادمدن فارغ

Ben evladimden farigh

I cannot do without my

اوله مم

olamam

child

اخراکار ما یوس اولوب

Akhîrkiar mé'youss

At last they lost hope

ارامقدن فراغت ایتدیلر

oloup âramakdan feraghât

and gave up looking for

etdiler

(her)

بر کیچه سرایدن غائب

Bir ghejé seraïdan kâib

One night they dis-

اولدیلر

oldoular

appeared from the palace

شہوت ایلله نظر

Shehvet ilé nâzar et-

Keep from looking at her

ایتمکدن حذر قیله سن

mekden hézer kîlasîn

sensually

سندن *رجا ایدرم که

Senden rîja edirim ki

I beg of you not to look

بکا باقمیه سن

bâna bâkmayasîn

at me

عورت جنس سندن

Avret jinssinden ijtînab

He avoids womankind.

اجتناب ایدر

edêr

618. Passive verbs govern either the dative or the ablative. Example:—

دلکی طوزاغه طوتلدی

*Tilki touzâgha toutoul-
dou*The fox was caught in (or
by) a trap.

دونسکی اجماله زده

Dunki îjmalimizdê isha-

As we pointed out in our

* رجا ایتمک *rîja etmek* may also take the dative.

اشارت ايدلدیکی اوزره	<i>ret edildiyi üzeré russiya</i>	yesterday's summary, the
روسیه دیپلوماتلرینک	<i>diplomatlərinin el-halet-u-</i>	greatest anxiety of the
الحاله هذة الک بیوک	<i>-hazih en biyuk telashleri</i>	Russian diplomatists at
تلاشلی ترکمنلره روسیه	<i>turkmenleré russiya or-</i>	present is to deny the news
اردولرینک یکیدن مغلوب	<i>doularinin yéniden magh-</i>	that the Russian armies
اللمش اولدقلری خبرینی	<i>loub olmoush oldouklari</i>	have been again defeated by
تکذیب خصوصنده در	<i>khāberinitekzibkhousous-</i>	the Turcomans.*
	<i>sinda dir</i>	

EXERCISE XXXVI.

He is frightened (قورقمق *korkmak*) of you. When did he begin to learn Turkish? Two years ago (اول *evvel*). What did he tell you? He told me that he begun to study (اوقومتق *okumak*) Turkish three years ago. Does he resemble (بکزمک *benzemek*) his brother? He does not resemble his brother, but he resembles his father. Who taught you French (فرانسزجه *fransızca*)? He struck his head against the wall (دیوار *duvar*). He and his brother and sister have started for Smyrna. I and my father lived in Adrianople (ادرنه *Edirné*) many years. I like (حظ ایتمک *hāz etmek*) the climate (آب و هوا *āb ou hawa*) of Italy (ایتالیا *Italia*) very much. I should like to go there very much. If you come to Italy I shall be very glad. I prefer to live in England, although its climate is not so agreeable (لطیف *latif*). If I were rich I would live in London (لوندرا *Londra*). Would that I were there now! If I could talk English I would go at once (بردن *birden*). Have patience (صبر ایتمک *sabr etmek*). If I receive news from your father shall I write to you? If you are at leisure (اشکز یوق ایسه *ishiniz yoghoussa*), let us take a walk. With pleasure (مع الممنونیه *ma elmemnouniyé*). Where shall we go? Shall we go to the market (چارشو *charshi*)? He avoids womankind. Shall I light (یاقمق *yakmak*) the fire? He requested me to light the fire, but I cannot find the lucifers (کبریت *kibrit*). If you look (ارامتق *aramak*) for them, you will find them. Whoever comes. When you go to Paris buy some books for me. I beg you not to forget. I shall not forget. What do you wish me to do? I want you to write to me every week. You do not attend (دقت ایتمک *dikküt etmek*) to what I say. Has your friend consented to what you proposed (تکلیف ایتمک *teklif etmek*)? He has not consented yet (دها *daha*). The English have beaten (غالب اولمق *ghalib olmak*) the Zulus (زولولر *zouloular*). I am very glad. Are you glad? Of course (طبیعتیله *tabiatileh*).

ایسه *issé*.

619. ایسه *issé*, the third person singular of the defective verb ایم *im*, sometimes has no verbal signification at all, and is equivalent to "as for," "as regards." Example :—

قزازک بر حلاج دوستی
وار ایدی بر کون انک
خانه سینه واروب اوینک
ایچنی کوناگون نعمت لایله
مشحون و اثواب و ائقالی
حددن افزون کوررجک
قزاز بونک احواله
تعجب ایدوب کندی
کندیبه ایتدی بن شب
و روز پادشاهلره و بکلره
واروب انلره لایق شیر
ایشلرم بو حلاج ایسه پنجه
ویوک اتارکن بو قدر مال
مالک اولمش بن ایسه
فقر و فاقه دن جان
ویریوروم

اول کون ارسلانک
یاندیه ندمان قورد ایله
شغال بولندی انلرک ایسه
جبلتی شر و شقاوت
اوزره اولدیغندن شیر
اصلا خمیره دلالت
ایتمز لردی

Kázézin bir halláj
dosstou var idi bir ghiun
anin khanésiné varip
evinin ichini ghiunaghiun
nimetlerilé meshhoun vé
esswáb vé esskáli hadden
efzoun ghieurijek kazéz
bounoun ahvaliné taajub
edip kendi kendiyé éitdi
ben sheb-u-rouz padishah-
leré vé béyleré varip an-
lará layik shéiler ishlérim
bou halláj issé penbé vé
yundtarken boukádarmála
malik olmoush benissé fukr
u fakéden ján vérijioroum

Ol ghiun arsslanin ya-
nindé nudémaden kourt ilé
shaghálbouloundouanlarin
issé jibilleti sher ou shé-
kávet uzéré oldoughoundan
shiri ássla khairé delalet
etmazlerdi

The silk-merchant had a friend, a carder. One day he went to his house, and on seeing it full of comforts and a great quantity of clothes and luggage, he was much surprised at his condition, and said to himself: "I am going night and day to kings and lords, and making things fit for them. As for this carder, he has got so much wealth by carding cotton and wool, while (as for me) I am dying of poverty and want"

That day, by the side of the lion there were (only) the wolf and the jackal from amongst his associates; and as for them, their nature being evil and bad, they never led the lion into good.

The Participles.

620. اولان *olan*, the present active participle of the verb اولماق *olmak*, is sometimes left out after an Arabic active participle. Example :—

مدینه 'ازمیرده لب
دریاده کاین بر باب
مغازه 'عاجزانهم
کاین اولان
Instead of

Médiné-'i-ézmirdé leb-
-i-déryadé ka'in bir báb
magha: a-i-ajizaném
Ka'in olan

A house of mine situated on the sea-shore in the town of Smyrna
Being situated.

621. Very often the nouns to which active and passive participles refer are understood, and the participles then being used as nouns are declined like them. All the participles can be used as substantives in the nominative; but the present active, however, is the only one which can be used as the object of a verb, direct or indirect. Example:—

سو منى سونى	<i>Sev seni seveni</i>	Love (the person) who loves you
تپوسنه كلنلردن كمسه محروم كتمزدى	<i>Kâpîssîna ghenlerden kimsé mahroum ghilmazdi</i>	Not one of those who came to his gate went away disappointed
هر كشى به لايق اولان بو در كه كندى حال و شاننى بيلوب حددن تجاوز ايلمك كركدر	<i>Hér kishiyé layik olân bou dour ki kendi hal ou shânîni bilip hadden téjavuz éilémek gherek dir</i>	The thing which is proper for everyone is that he must know his place and rank, and not go beyond his bounds
بنى صايانك قولى ايم بنى صايميانك سلطانى ايم	<i>Béni sayanin koulou- youm béni sayamayanin souldni yim</i>	I am the slave of the man who esteems me, and the lord of the man who has no esteem for me
كوزدن اوزاق اولان كوكلدن دخى اوزاق	<i>Ghieuzden ouzâk olân ghieunulden dakhî ouzâk</i>	He who is far from the eye; (is) also far from the heart
كورك استديكى ايكي كوز	<i>Kieurun isstédiyî iki ghieuz</i>	The thing which the blind man wishes for is two eyes
هپسندن بختلو در بشكه اولان	<i>Hepisinden bakhtli dîr beshikde olân</i>	The happiest (man) of all is the one who is in his cradle
چوق ياشايان چوق بلمز چوق كرن چوق بيلور	<i>Chok yashayan chok bilmaz chok ghézen chok bilir</i>	The man who has lived long does not know much, but the man who has travelled much knows a great deal.

622. Active participles are preceded by the nouns they govern directly or indirectly in the objective case, the same as the verb they belong to, and passive participles also, except the noun they describe. Example:—

راحت استين ادم صاغر كور دلسز اولملو	<i>Rahat isstéyen âdâm sâghîr kieur dilsiz olmâlî</i>	The man who wishes for comfort ought to be deaf, blind, and dumb
--	---	--

خدمت ایتمکی اوکرنمین افندیلک دخی ایتمز طوز اتمک بیلمین اتدن کوتو در	<i>Hizmet etméyi euren- méyen effendilik dakhî et- maz Touz ekmek* bilmé, en iden keutu dur</i>	He who has not learnt to do service cannot act well as a master He who does not recog- nise bread and salt is worse than a dog
عجبا بو بغدادی نه جنس قومک زماننده بتمشدر و بونک سری ندر و بونی بر بلور آدم یوقمیدر	<i>Ajeba bou boghdai né jinss-i-kavmin zemâninda bitmish dir vé bounoun siri nédir vé bounou bir bilir ddâm yokmoudour</i>	I wonder at the period of what kind of people this corn grew, and what is the secret of this, and whether there is not a man who knows this ?

623. Arabic and Persian participles are also preceded by the nouns they govern in the objective case. Example :—

چوغه طالب اولان ازه یتشور استفسار خاطر ثناورانه می شامل بر قطعه کرمنامه لری وامل دست عاجزی اولدی	<i>Ch'ogha talib oldn dza yetishir Isstifsar-i-khâtîr-i- -senaveranêmi shamil bir kîta kéremnaméleri wâssîl desst ajîzi oldou</i>	He who wants (too) much attains but little A gracious letter of yours containing enquiries about my health has reached my humble hand.
---	---	---

Verbal Nouns and Infinitives.

624. Verbal nouns of Turkish origin are treated like other nouns. Those ending in *ه* and *مکتل* or *مکتلک* are capable of being declined (see 156, 157) in the singular, but have no plural; and they also take pronominal affixes, as *یازمانیز* *yazmaniz* (your writing), *گلمسی* *ghelmassi* (his coming), *سومکلمک* *sevmekliyim* (my loving). The perfect and future verbal nouns (ending in *دی* or *دک* and *جق* or *جک* respectively) also take pronominal affixes, and then can be declined, as *گهیدی* *ghidîyi* (his having gone), *الما یدیکم* *elma yediyim* (my having eaten apples), *استانبوله گیده جکری* *Isstanbola ghidêjekleri* (their being about to go to Constantinople). When Turkish verbal nouns are used in conjunction with other nouns the Turkish construction alone is possible. As *گوش طوغمی* *ghiunesh doghmassi* (sunrise). Example:—

* Written *etmek* but pronounced *ekmek*.

باباسنك فرمانى اوزره
كمال مرتبه رعایت
ایدوب یمده و ایچمده
طورمده و اوتورمده بر
ساعت یانندن ایرمزدی

Bâbâsınñ fêrmânñ
uzeré kemal mertebé ria-
yet edip yemédé vé ich-
médé dourmada ve otour-
mada bir saat yaninden
armazdı

According to her father's command she showed him great consideration, and did not leave him one hour (in) eating, drinking, standing, or sitting

بنم اتش عشقه
یاندیغم یتیر
بعد الیوم بن سنکله
الفت ایتمیوب اخره
*کتکم ایودر

Benim âtesh-i-âshkda
yandighim yetér

My being burnt in the fire of love is sufficient

Bad el yavm ben seninle
ulfet etmeyip akhire ghít-
mam éi dir

Henceforth, it is well that I should not associate with thee and go to another (literally, my going is well)

طوطی قزی اولتدر مدحه
مبالغه ایلدیکه جاماسب
شاه بالضرور قولادن عاشق
اولدی و ایتدی ای زبان
آور اسوده لکمز وار ایکن
بزی نه عجب دوده گرفتار
ایلدک امدی بزه لازم
اولدیکه اول دختر پاکزه
اختری الهوز اکر مدح
ایتدیك قدر حسندار
دلبر ایسه سکا حددن
زیاده لطف و کرم ایدرم
و الا مدح ایتدیك قدر
اولمز ایسه سکا نه عقاب
ایددجکمی بن بلورم

Touti kizî ol kâdur
medhé mubalagha éilédi
ki Jamaseb shah bî-z-
zarour koulakdan âsâik
oldou vé éitdi éi Zeban-
avér assoudéliyimiz var
iken bizi né ajb derdé
ghiriftar éilédin imdi bizé
lazim oldou ki ol dukhtér-
i-pakizé akhteri âlayîz-
-é er medh etdiyîn kâdar
hussndar dilbér issé sêna
hadden ziyadé loutf ou
kérem ederim vé illa medh
etdiyîn kâdar ohnazissa
sana né ikâb edéjéyimi ben
bilirim

The parrot extolled the girl so much that king Jamaseb fell in love with her necessarily from hearsay, and he said: "Oh! Zeban-aver, I was in a state of tranquillity, and you have made me a prey to what a strange malady! It is now become necessary for me to obtain that splendid girl. If she be as lovely and attractive as you say, I will overwhelm you with grace and favour; but if she is not, I know how I shall punish you (literally, I know my being about to make what punishment)

زبان آورد ایتدی
بادشاهم بن قواک قرت
کوزلکنی بیلورم و انشاالله
تعالی پادشاهمک

Zebân Avêrd éitdi
padishahim ben kouloun
kîzîñ ghiuzellighini bilirim
vé inshâllâh taala padi-

Zeban Avêrd said: "Sire, I (your humble servant) know the girl's beauty, and I have no

مشر بنجه اوله جغنه شيه م
يوقدر لکن پادشاهم دن
مرام بودر که اول قزل
بر متکلمه ديشی طوطیسی
وار در اسمنه سخن پرور
دیرلر بنده کر کوچکدنبری
بر یرده بیومشز سرور و
اندوده انیس
غمکسارمدر انک ایله بر
قفسه قیوب مسرور
بیورمکر نیاز ایدرم

تاشمنق طرناق استر

مرقوم بندهلرینک
سورینک اجراسی مطلق
ذات والالرینک تشریفنه
منوطدر بو باده لطف و
تنزل بر ساعت اول
تشریف والالریله مشرف
بیورلمقلغمز باه^ء تحشیه
اولمشدر

اولم امر مقرر در

اشبو پولیچه مری
کوردیکزده
فقیرلرک تسلیسی
اولمدر
فلان شیک اشترا و
ارسال اولنمسی
پاره یی طرف حقیرانه مه
ارسال بیورملری نیازمدر

*shahimin meshrebinjë ola-
jaghina shuphém yok dour
lakin padishahimden mura-
dum bou dour ki ol kizîn
bir mutékellimé dishi tou-
toussou var dir issminé
Sukhn Pêrvér dêrlér ben-
déniz kiuchukdenberu bir
yerdé buyumushiz surour
vé endouhdé eniss ghem-
kiussarim dir anin ilé bir
kéfessé koyoup messrour
bouyourmamanizi niaz
ederim*

*Kâshînmaklık tîrnak
issîter*

*Merkoum bendélerinîn
sourounoun ijrassi mout-
ldk zat valalerinîn teshri-
finé menout dour bou
bâbdu loutfa ou ténézzula
bir saat evvel teshrif vala-
lerilê musherref boyou-
roulmaklighimiz badi-'i-
-tushiyé olmoushdour*

*Eulmém emr-i-mukar-
rér dir*

*Ishebou polichamizi
ghieurdunuyuzdé*

*Fakîrlerin tésellissi
eulmé dir*

*Fîlân shéin isshtira vu
irsal olounmassi*

*Parayi taraf-i-hâkîra-
némé irsal bouyourmaléri
niazimdir*

doubt—please God (may he be exalted!)—about her being to your majesty's taste. But what I desire of your majesty is this:—That girl has a talking female parrot whom they call Sukhn Pervér. She has been my 'grief-dispelling' companion in joy and in sorrow from my childhood. I beg of you to put me in a cage with her and make me happy"

Scratching requires nails (i.e., to be able to scratch one's-self nails are requisite)

The above - mentioned feast of your humble servant being held, depends entirely on your coming (And), this postscript has been written (to ask you) to honour me by kindly and condescendingly coming an hour before

My dying is certain

On your seeing this bill of exchange of mine (ours)

The consolation of the poor is dying

The buying and sending of a certain thing

I request your sending the money to me.

Arabic Verbal Nouns.

625. Arabic verbal nouns are declinable and take affixes in the same way as other Turkish nouns, but, when they are in conjunction with other nouns, either the Turkish or Persian mode of construction may be used: as امور اداره *idaré-i-oumour* or امور اداره می *oumour idaréssi* (the management of affairs). Example:—

مبلغ مذکوری مدیون
مرقومدن ملایمت و
یاخود مخالفتنده جبرا
تحصیلنه صرف همت
بیورملری مرجو در

*Meblagh-i-mezkiourou
medyoun - i - merkoumdan
mulayémet vé yakhod mu-
khaléfetindé jebra tahsi-
liné sarf-i-himmet bou-
yourmaléri merjou dour*

I request your kindly taking the trouble of obtaining the said sum from the aforementioned creditor by fair means, or, in case of his opposing it, by force

بو طرفده قلان کمسنه دن
مطلوبات والالری نیک
تحصیلنه ثناورلری وکیل
نصب بیورلدیغنه دائر
وارد اولان بر قطعه
وکالتنامه لری

*Bou tarafdé fıldn ki-
messnéden mátloubât-i-
valalérinin tahsılina se-
navérleri vékil nássb bou-
yourouldoughouna da'ir
warid olán bir kıta vékia-
letnaméléri*

A power of attorney which has come respecting my having been appointed agent for the collecting of your claims against a certain person here

اقدعجه سپارش والاری
اولان شی فلان ایله طرف
عالیترینه فرستاده اولنمش
ایسه ده وصول خبرینی
اله مدیغمدن مراق و
اندیشه ده قالدیم

*Akdemjé siparish - i -
valuleri olán shéi fıldn
ilé taraf-i-alileriné firris-
tadé olounmoush oussadé
vusoul khäberini älama-
dighimdan merak ou endi-
shédé kâldım*

Although the thing you ordered some time ago has been sent by So-and-so, not having received the news of the arrival (of it) I am in doubt and anxiety

باعث تحریر سند اولدر
که

*Baıss-i-tahrir-i-sened
ol dir ki . . .*

The reason for writing this document is that . . .

Verbal Nouns ending in دق or دك.

626. Verbal nouns ending in دق or دك (i.e., the perfect verbal nouns) accompanied by the pronominal affixes and the word وار *var* are occasionally used in a very peculiarly Turkish fashion to express the past tense of a verb. Example:—

بو رسمی کوردیکتر وار	<i>Bou ressmî ghieurdu-</i>	Have you ever seen this
می یوق	<i>yunuz var mi ?</i>	picture ?
کوردیکم یوق	<i>Ghieurduyum yok</i>	I have never seen it
روز و شب اصلا	<i>Rouz ou sheb ássla</i>	Night and day she has
خاطرمدن ههچور اولدیغی	<i>khâtîrîmdan méhjour ol-</i>	never been out of my mind
یوق در	<i>doughou yok dour</i>	
جمیع عاشق معشوغنه	<i>Jémi áshîk mashou-</i>	Every lover has not ob-
واصل اولدیغی یوق در	<i>ghouna wássil oldoughou</i>	tained his beloved one.
	<i>yok dour</i>	

Infinitives Used as Nouns.

627. Turkish infinitives are frequently used as nouns, and when so employed can be declined like substantives, except that they have no genitive and no plural. They cannot, however, take pronominal affixes as verbal nouns do. Example:—•

کشی کندویی مدح	<i>Kishi kendiye medh et-</i>	Praising one's-self (to
ایتمک ایشی دکلدر	<i>mek éi shéi déil dir</i>	praise one's self) is not a
		good thing
عورت قسمنده بیوفا	<i>Avret kissmindé bivefa</i>	There are many faithless
چوق اولور لکن اکثری	<i>chok olour lakin ekseri</i>	ones amongst womankind;
بیوفا اولمقدن جملهسی	<i>bivefa olmakdan jumlesi</i>	but from most of them being
بیوفا اولمق لازم کلمز	<i>bivefa olmak lazim ghel-</i>	faithless, it does not neces-
	<i>muz</i>	sarily follow that all of them
		are faithless
اویلہ عاشقی بر مراد	<i>Euilé áshighî bér mu-</i>	To cause such a lover to
ایتمک محضاً انسانیتدر	<i>rad etmek mahza insaniyet</i>	attain his wish is merely
	<i>dir</i>	humanity
مشقته صبر ایتمک	<i>Meshakâta sâbr etmek</i>	Having patience in afflic-
راحت کتورر	<i>rahat ghattirir</i>	tion brings comfort
قریمی ویرمکی اؤدرک	<i>Kızımı vermeyi ézh-</i>	I had made the giving of
اولمسنه تعلیق ایتمشدم	<i>dérin eulmassiné talik et-</i>	my daughter depend on the
	<i>mishtdim</i>	death of the dragon
اوق اتمق علمنده	<i>Ok átmak ilmindé ma-</i>	I am skilful in the art of
ماهرم	<i>hér im</i>	archery (throwing arrows)
احبانک کیفیت	<i>Ahibbanin kéifyet-i-</i>	In testing the state of
احوالنی تجربه ایتمکده	<i>-ahwulini tejribé etmekde</i>	friends, the ancient sages

حکماً متقدمین بر طریق
دخی وضع ایتمشدر
تاکه آنکله آسانک احوال
درونی نمایان اولور

*hukemay-'i-mutékaddemin
bir tarik dakhî wáz et-
mishler dir taki aninlé
insanin ahval-i-derounou
numayan olour*

have laid down a method
also whereby the state of a
man's heart (interior) be-
comes clear

ترکی لسانی تحصیل
ایتمک هر حالده فائده
کثیره یی موجب
اولدیغنی پک اعلا درک
ایتدیگمدن بو کونلرده
لسان مذکوری تحصیل
بدأ و مباشرت ایده حکم
مصمم اولدم

*Turki lissanini tahsíl
etmek hér haldé faidé-'i-
-kessiré-'i-yi mujib ol-
doughounou pek ala derk
etdiyimden bou ghiunlerde
lissan-i-mezkiourou tah-
sila bed ou mubashiret
edéjéyim mussammen ol-
doun*

Having clearly perceived
that acquiring the Turkish
language is the cause of
much advantage in any
case, I have lately resolved
that I will set about learn-
ing the aforesaid language

معشوقه کتمک وقتی
اولدی

*Mashoughouna ghitmek
wákîlî oldou*

It is time to go to thy
lover (literally, *the time of
to go*)

اغلمق ایله ایش بتمز

*Âghlamagh-ilé ish bit-
maz*

The business will not be
concluded by crying

بو درده اولمکدن غیر
چاره یوقدر

*Bou derdé cûtmekden
gha'iri charé yokdour*

There is no remedy for
this evil but *dying* (to die).

628. Turkish infinitives, verbal nouns, and participles govern nouns and pronouns which are always put before them, as *سو ایچمک* *sou içmek* (to drink water), *سو ایچمه* *sou içme* (drinking water), *ییمش یین* *yémish yéyen* (he who eats fruit), *بورایه کله جکلری* *bouraya ghelejekleri* (their being about to come here), *شراب ایچمسی* *sherab içmassi* (his drinking wine). Example :—

اوزوم اشترا ایتمسنه
دائر مکتوب

*Uzum ishtira etmassiné
da'ir mektup*

A letter about one *buying*
grapes

ایکی صندوق حلب
فستقی ارسال ایتملری
رجاسنده شقه تحریر و
تسییر قلندی

*İki sândik haleb fîsstî-
ghî irsal etmaleri rijas-
sindé shoukka tahrir ou
tessyir kîlindî*

This note has been writ-
ten and despatched to re-
quest you to send two
boxes of Aleppo pistachio
nuts.

629. The English infinitive is sometimes rendered in Turkish by the future participle. Example :—

استخلاف ایدہ جک	<i>Isstikhlaíf edéjek kim-</i>	He had no one to succeed
کمسہ سی یوق ایدی	<i>séssi yoghoudou</i>	him
اگرہ جق وقت دکل در	<i>Anghirajak wákit déil</i>	It is not a time to bray
	<i>dir</i>	
اگلنہ جک زمان دکل	<i>Elenéjek zcmán déil</i>	It is not a time to larry.
در	<i>dir</i>	

The Gerunds.

630. Gerunds are very little used in conversation, but in written Turkish, on the contrary, they are continually employed. Short sentences consisting of only a few words and but one verb, are adopted in speaking; but, long sentences formed of a large number of subordinate ones, strung together by the gerunds, are preferred by the Turks when writing. An attempt was made a few years ago to introduce short sentences after the European model, but this style has never yet taken firm root. It is to be hoped it will eventually, as it is far more clear and practical than the regular old-fashioned long-winded obscure sentences. We subjoin some specimens of the use of these gerunds in the narrative and epistolary style, in which it is particularly affected. Example:—

بر کون حجرہ سندن چیقوب شہرک اطرافنی سیر ایدر کن بر باغچہ کنارینہ کلوب ایچرہ سنہ نظر ایدنجہ کورن*یکہ بو باغچہ نک اورطہ سندنہ بر حوض و کنارندہ بر زرین تخت قوریلوب اوزرندہ صاحبۃ الجمال و بر دختر ملک خصال †اوتورر کہ بہجت و لطافتدہ نظری کورلماش	<i>Bir ghium hujrésinden chikîp shehirin etrafını séir edér ken bir bâghché kénariné ghelip ichérisiné nâzar edinji ghieurdú ki bou bâghchénin ortasındé bir havouz vé kénarındé bir zerin takht kourouloup uzerindé sahibé el jemal vé bir dukhter melek khi- sal otourour ki behjet vé latafetdé nâzirî ghieurul- mamish</i>	One day he left his cell, and while walking around the city he came to the edge of a garden, and, on his looking in, he saw in the centre of it a pond, and on the edge of it a golden throne erected, and on it a beautiful and angelic girl, whose equal in beauty and agreeableness had not been seen
یچارہ ابوالمجد بو دلیر ماه جمالی کوردکده کیم	<i>Bicharé Abul-Mejd bou dîlbér mah-i-jemali ghie-</i>	On poor Abul Mejd see- ing this moon of beauty,

* This کہ must be omitted when translating into English.

† More commonly spelt اورطورر.

در دیو سؤال ایلدکده
سهریمزت پادشاهنک
قریدر دیدیلر ابوالمجدک
عقلی باشندن کیدوب
اول دم درون دلدن
عاشق اولدی

*urdikde kim dir deyou
sual ilédekdé shehirimi-
zin padishahinin kizi dir
dediler Abul-Mejd aklı
bâshından ghidip ol dem
deroun-i-dilden âshik ol-
dou*

and asking who she was, they said :* "She is the daughter of the king of our city." Abul Mejd's senses went out of his head, and that instant he fell in love from the interior (bottom) of his heart

عمرم اولدقچه انک
حسن و جمالنی سویسم
بیکده برینی سویلمک
ممکن دکل در

*Eumrum oldoukcha anin
hussn-u-jemalini suwéy-
lêssém bindé birini suwéy-
lémek mumkin déil dir*

If I talk about her beauty and loveliness as long as I live, it is impossible to tell one-thousandth part of it

هند پادشاهلرندن بر
پادشاهک اوغلی اطراف
مملکتی کزوب سیر ولایت
ایتمکله نیچه غراب و
عجایبه واقف اولورکن بر
کون یولی بر بتخانهیه
اوغرادى

*Hind padishahlerinden
bir padishahin oghlou et-
raf-i-memléketi ghézip
séir - i - vilayet etmegulé
niché gharaib vé ajaibé
wâkıf olourken bir ghiun
yolou bir poutkhanéyé
oghradi . . .*

The son of one of the kings of India travelled round the country and (while) becoming acquainted with all kinds of wonderful and strange things, his road one day passed by a temple . . .

ای همشیره بکا بریره
مسافرته کنتمک اقتضا
ایلدی شو صندیقلرک
ایچنده اولان بنم ذی
قیمت اشیاءدر کندی
خانه مده قویوب کتمک
حوف ایتدم بن کلنجیه
دک بونلر سنک یانکده
امانت طورسون

*Ei hemshiré banabir yeré
musafereté ghitmek iktiza
ilédi. Shou sândiklarin
ichindé olân benim zi ké-
met eshyamdir. Kendikha-
némdé koyoup ghitméyé
khavf etdim. Ben ghelin-
jiyé dek bounlar senin
yanindé emanet doursoun*

Oh! sister, it is requisite for me to travel somewhere. What is in those boxes is valuable things of mine. I am frightened to put them in my own house and go. Let them remain in trust with thee until I come

در حال ینه فرطنه ساکن
اولوب ملایم روزکار اسوب
اول سفینه بی بر شهرک
کنارنه کتوردی

*Dér hal yiné fırtına sa-
kin oloup mulayim rouz-
ghiar essip ol séfnéyi bir
shehirin kénariné gheut-
turdu*

At once the storm again subsiding, and a gentle wind blew and brought that ship near a city

* I sacrifice the English style in order to keep to the Turkish and make it comprehensible to the learner.

بر قاج کوندنصره
نسیب دخی سپاهینک
شهرینه کلوب کزک
قبوهخانیه واروب مقدمه
حسیب ایله دوست
اولان یکتلر نسیبی کوروب
کمال مرتبه حسیبه
بکزدیکندن حسب
قیاس ایدوب اشتاق
ایلدیلر

مستحق سلطنت
اولتحیه قدر

جوهرشناسک قزی بر
کون مذکور صندیغی
اچوب پدربینک
تحفه لرینی سیر ایدرکن
عزور حقه قزک الینه
کیردی

اول درت یوز حکمانک
رأیی بونک اوزرینه جاری
اولدیکه بر مجلس پر ساز
ترتیب ایده لر اول
شهرزاده بی کندی اقرا نی
اولان اطفال ایله اول
مجلسه بشکرا یله کتوروب
قویه لر سازلر چالندقجه
سهرزاده حرکت ایدرسه
لائق سلطنت در دیدیلر
و اگر ایتمزایسه دکلدلر

ایتدی شمدنصرک چابک
دستی عزل ایده لم زیرا
منصبک علتی شغل و
عملدر شغل و عمل
اولمیجیه بر آدمی منصبه

*Bir kach ghiunden sora
Nessib dakhī sipahinin
sheheriné ghelip ghezérek
kahwé-khanéyé warip mu-
kâdemma Hassib ilé dosst
olân yighüller Nessibi
ghieurup kémal mertébé
Hassibé benzédiginden
Hassib kıyass edip ashin-
alik éilédlér*

*Mustahâk - i - sâltândt
olounjouya kâdar*

*Jevhêrshinassin kîzî bir
ghiun mezkiour sândighî
achip pèderinin teuhfé-
lerini séir edérken mez-
bour hokka kîzîn eliné
ghirdi*

*Ol deurt yuz hukémanin
ré'yi bounoun uzeriné jari
oldouki bir mejliss pur-
sâz tertib idéler ol shehza-
déyi kendi âkrani olân
itfal ilé ol mejlissé beshik-
ler ilé ghettîrip koyalar
sâzlar châlendikja sheh-
zadé heréket edérsé layik-
-i-sâltândt dir dédlér vé
éyér etma-sé dé'il dir*

*Éitdi shindensora Cha-
bik-Dessti âzl edélim zira
mânsibin illeti shoughl ou
aml dir shagl ou âmel
olmayinjî bir âdâmi mân-*

After a few days Nessib also came to the sepoy's town, and walking about and coming to the coffee-house, the young men who had been friends with Nessib saw him, and thinking he was Nessib, as he greatly resembled him, bowed to him

*Until he is fit for govern-
ing*

The daughter of Jevher-shinass one day opened the aforementioned box, and (while) looking at her father's curiosities the said casket fell into her hands

The opinion (decision) of those four hundred sages was to the effect that they should arrange a musical* party, and bring the prince and the children who were his equals in age, with their cradles, to that assembly; (and) they said, "If the prince moves in accordance as the lutes are played, he is worthy to govern, and if he does not, he is not"

He said: "Now, let us dismiss Chabik-Desst, for the reason for an appointment is work and occupation. Unless (until) there

* Literally, a party or company full of lutes.

قويمقى عينله اعمايه ايينه ويرمكه بكرر	<i>sibé koïmak aïnle amayé aïne vermeyé benzér</i>	be work and occupation, putting a man into an office is exactly like giving a mir- ror to a blind man."
--	--	--

The Omission of the Auxiliary Verb.

631. When compound verbs are used, the gerund of the auxiliary may be omitted once or twice in the sentence, one auxiliary gerund then applying to two or more verbal nouns. Example :—

بو قوللى اوچيوز اللى بيك غروشلق انجير فلان قيودانك سفينه سنه تحصيل ايدرك در سعدتده شريك چاكرانه مزه كوندرلمش ايسده مزبور سفينه ازميزدن حركت و چناق قلعه سنه اوچ ميل قاهره و بر شديد هوايه تصادف ايدرك باشدن قره اوتورمش و ايچنده كي اولان جماعه انجيرلر تلف اولنمش	<i>Bou koulleri uch yuz elli bin ghroushlouk enjir filân kâpoudânîn séfiné- siné tahmil edérek der-i- -saadetdé sherik-i-cha- kéránémizé ghieunderil- mish issédé mezbour séfiné ezmirden héreket vé cha- nak-kalésiné uch mil kâlarak vé bir shédid hawayé téssâddouf edérek bâshdan kâra otourmouch vé ichindéki olân jumlé enjirler télef olounmouch</i>	I, your humble servant, put 350,000 piastres' worth of pearls on board Captain So-and-so's ship, and sent them to my humble partner in Constantinople. The said vessel started from Smyrna, and at three miles distance from the Dar- danelles, falling in with stormy weather, ran aground, and all the pearls in her were destroyed
--	---	---

بركون خوجه منصور سفر تجارتده عزيمت و جميع لوازماتنى ترتيب و خاتوننى جناب رب العالمينه امانت ايدوب يوله روانه اولدى	<i>Bir ghiun Khoja Man- sour séfer-i-tijareté âzi- met vé jémi levazimatini tertib vé khâtounounou jenâb reb-ul-aleminé ema- net edip yola revané oldou</i>	One day Khoja Mansour determining to travel on business, and arranging all things necessary, bade his wife good-by, and started on the road.
---	---	---

EXERCISE XXXVII.

My going to London is not necessary. If you go to London, I request you to buy me a dictionary (لغت كتابى *loughat-kitâbî*). He has no children to inherit (وارث وارتمى *wariss olmak*) his property (مال *mâl*). It is not a time to laugh (كولمك *ghiulmek*). Have you ever seen that girl? I have never seen her. One

day my brother went out, and while walking about the city met an old beggar (دیلنجی *dilenji*). I shall not forget what you tell me as long as I live. The king had no one to succeed (استخلاف *istikhlaḥ*) him. It is well that you should leave Turkey and go to Egypt (مصر *Missr*). It is well that I should go.* The storm (فرطنه *firtina*) subsided (ساکن اومق *sakin olmak*), and a gentle (ملایم *mulayim*) breeze blew (اسمک *essmek*). I took (قیاس ایتمک *kiyass etmek*) you for Mr. So-and-so, and saluted (اشنالتی ایتمک *ashinalik etmek*) you, as you resemble (بکزمک *benzémek*) him exactly (کمال مرتبه *kémal mertébe*). I request you to obtain† (تحصیل *tahsil*) the said sum. The sending of the money is difficult. His dying is quite certain. As soon as my letter reaches (واصل اومق *wássil olmak*) you, go to my friend and tell him what has happened. His coming here is not necessary. To die is better than to be disgraced (رسوای عالم اومق *russvay-alem olmak*). Acquiring (تحصیل *tahsil*) art (فنون *fenoun*) and science (علوم *uloum*) is difficult. The arrival (ورود *vuroud*) of Mahmoud (محمود *Mahmoud*) Pacha in Aleppo (حلب *Halep*). As soon as you hear (خبرینی اومق *khálberini álmak*) of Ali Pasha's coming to Constantinople, it will be well for you to write him a petition (ارضعال *arzúhal*). I have a house situated on the sea-shore at Smyrna. A man who wants happiness must be contented (قانع اومق *káni olmak*) with little. As for me, I am contented with very little.

The Adverb.

632. Adverbs are used to qualify verbs, adjectives, or other adverbs. In Turkish they always go before these said words. Example:—

یارین کل	<i>Yarın ghel</i>	Come to-morrow
مصاحبک اول	<i>Ol mussahibin kélima-</i>	He extremely liked the
کلماتندن غایت حظ	<i>tinden ghayet ház edérdi</i>	words of that courtier
ایدردی		
ایرتسی کون بر مغاریه	<i>Irtéssi ghiun bir ma-</i>	The next day he came to
کادی	<i>gharayé gheldi</i>	a cave
اخشامه دگین کردی	<i>Akhshama déyin ghézdí</i>	He walked until evening
وزیرک اندن غیر اولادی	<i>Vézirin ondan gháiri</i>	The vizier having no
اولمدیغندن قتی خوب	<i>evladi olmadighindan kálı</i>	other children but him, he
و اوضاع نا معقولی اکا	<i>khob vé evza-i-na-makou-</i>	appeared very handsome to
دلفریب کورینوردی،	<i>lou ana dıfıríb ghieuru-</i>	him, and his senseless ways
	<i>nurdu</i>	fascinating

* My going is well.

† Say, "Your obtaining."

بک کوزل چيچک	<i>Pek ghiuzel chichek</i>	A very pretty flower
ادم ادمی صالت بر	<i>Adám ádámı sált bir</i>	One only deceives a man
کره الدادر	<i>kerré áldadír</i>	once
الما کندی اغاجندن	<i>Elma kendi ághâjından</i>	An apple does not fall far
ایراق دوشمز	<i>irák dushmaz</i>	from its own tree
بونلر قتی چوق زمان	<i>Bounlar kátı chok ze-</i>	They (these) enjoyed
بو منوال اوزره ذوق و صفا	<i>mán bou minval uzeré</i>	themselves in this way a
ایدرلری	<i>zevk ou sâfa edérlérđi</i>	very long time.

Avoidance of "Yes" and "No."

633. In reply to a question, it is not grammatically incorrect to answer simply "Yes" or "No," using the words اوت *evvet* or بلی *béli* (Yes) and یوق *yok* or خیر *khair** (no); but it is more courteous and more customary to repeat the words used by the interrogator, or, at any rate, the word which the question specially refers to. Example:—

پوسته کلدیمی	<i>Possta gheldimmi ?</i>	Has the post arrived ?
اوت افندم کلدی	<i>Evvét effendim gheldi</i>	Yes, Sir (it has come)
خیر افندم کلدی	<i>Khair effendim ghel-</i>	No, Sir (it has not come)
	<i>madi</i>	
بو می سزک رسمکر	<i>Bou mou sizin ressiniz ?</i>	Is this your drawing ?
بو	<i>Bou</i>	Yes (this).

EXERCISE XXXVIII.

Let us walk quickly, for it will rain before long. Have you brought the book I spoke of? Yes. Did you get it from *London*? Yes. Does it rain? Yes, Sir. No, Sir. Did it snow yesterday? Yes, Sir. Is your friend ill? No. Is *this* your writing (یازی *yazı*)? No. That is a very pretty flower. I must leave *Smyrna* the day after to-morrow (اولبرکون *o bir ghiun*). Is it necessary that you should go so soon? Yes, Sir. Is it true that you lost your money? Yes, Sir. Did you lose it in the street (صوقاق *sokak*)? Yes. How long† is this cloth (بز *bez*)

* *khair* is more polite than یوق *yok*.

† The interrogative particle می is placed after the word on which the emphasis is laid.

‡ Either نه بو *né boı*, or نه بویده *ne boıde*, or نه اوزنلقده *né ouzounloukda*.

béz)? How far (نقدر اوزاق *né kâdar ouzâk*) is Adrianople (أدرنة *Édirné*) from here? Three hours' journey (اوپچ ساعتلی یولدر *uch saatlik yol dour*). Shall we reach it before night? Yes. Have you received the news of the victory (مظفریت *mouzâffériyet*)? Yes. Have you written to the Minister of Public Instruction (معارف ناظری *maarif nazîrî*)? Yes. Did he reply? No. Probably (غالباً *ghâliba*) he will reply (جواب ویرمک *jéwâb vermek*) next (کله جگ *ghelêjek*) week. He was formerly (سابقاً *sabîka*) a professor in the military (حربی *harbî*) school. Perhaps (بلکه *belki*) he has forgotten me. What do you sell these pears at? Fifty paras. It is very dear. No, sir, it is very cheap (اوجوز *oujouz*). Give me three okes. Have you any wild ducks (یابان اوردکی *yabân curdéyi*)? Yes. How much do you sell them at? Thirty piastres. Do you like wild ducks? Yes. Flowers are the ornament (زینت *zinet*) of a garden. Do you not think so? Yes. The taste (طات *tât*) of meat and vegetables (ات ایله سبزوات *et ilê sebzevat*). Did you know that Ahmed (احمد *Ahmed*) wrote a letter yesterday to his father? Did you know that he would write? Yes.

The Preposition.

634. A preposition or postposition often refers to more than one word in a sentence. Example:—

طاغتك بر خوش
مسیره لك محله وارده
كوردیكه بش اون ادم بر
یرده اوتورمشلر اوكلرینه بر
دستی قومشلر طعام و
شراب و ماكولاتدن هر نه
استرلر سه اول دستیدن
چقاروب بیوب نوق
ایدرلر ایدی

*Dûghîn bir khosh mes-
sirêlik mahalinê vardikda
ghieurduki besh on âdâm
bir yêrdé otourmushlar
eunlerinê bir tessî ko-
mushlar taam vé sherab
vé mékoulatden hér né iss-
térlérsé ol tessîden chika-
rîp yéyip zevk edérlér idi*

On his coming to a pleasant open ground amongst the mountains, he saw that five or ten men were sitting in one place, and in front of them they had put a dish, and whatever they wished for in the way of (from) food or wine or eatables they got out of that dish, and ate and enjoyed themselves

بر بیوفانك عشقیله كار
و كسبدن دور اولمق
معقول دكلدر

*Bir bivéfanin âshkîlê
kiar-ou-kessbden dour o -
mak makou dé'il dir*

To neglect business (to be far from work and earning) for the love of a faithless (creature) is not sensible

بو قزی بو قدر مال و
جهاز ايله کیم الورسه
ملکمه طورسون بر اخر
ولایته کتسون دیدی

*Bou kîzî bou kâdar mâl
ou cihaz ilê kim alîrsa
mulkumde dourmasin bir
akhîr vilayetê ghitsin dâdi*

He said: "Whoever takes this girl *with* so much property and wealth,* let him not stop in my dominions; let him go to another country"

خانه نك اینجا اولان
اموال و ائقالدن هر نه وار
ایسه آلوب ولایت
اصلیه سنه کلدی

*Khanénin ichindé olân
emval ou esskâldan hér né
var issé âlîp vilayet-i-
-assliyésiné gheldi*

He took whatever wealth and property there was in the house, and came to his native country

مدح و توصیفه باشلادی

*Medh ou tâvsîfê bâsh-
ladî*

He began to praise and describe (her)

بلخ شهرنده درت
یاران وار ایدی که ذوق و
راحتده و شدت و مسحتده
قطعا بربر لرندن دور
اولمز لردی

*Balkh shehirindé deurt
yaran var idi ki zevk ou
rahatdê vé shiddet ou mîh-
netdê kâta birbirlêrinden
dour olmâzlardı*

In the city of Balkh there were four companions who in pleasure and happiness, and in affliction and sorrow, were never apart from one another

باقی عمرلرینی فرح و
شادی ايله کچوردیلر

*Bâkî eumrlerini ferah
u shadi ilê ghechirdîlêr*

They passed the rest of their lives in (with) joy and gladness

هر بار که اعیان مملکت
و ارباب دولندن کمسه لر
بو قزی استرلر ویرمزدی و
عقل و فرامستده کامل
اولمینه بن قزیمی ویرم
دیددی

*Hér bar ki ayan-i-mem-
lêket ou erbâb-i-devletden
kimsêler bou kîzî isstêrlêr
vermazdi vé âkl ou feras-
setdê kiamil olmayana
ben kizimî vermem dêrdi*

Whenever any of the grandees or rich men wanted the girl, he did not give her, and he used to say: "I will not give my daughter to any one who is not perfect in intellect and sagacity."

The Conjunction.

635. The conjunctions شاید *shayedki* (lest, may be that, peradventure), مبادا که *mébada ki* (for fear that, God forbid that), حاشا که *Hasha ki* (God forbid that!), مگر *méyer* or مگر که *méyer ki* (unless), require the verb which

* *jihaz* is a marriage portion, consisting of furniture, jewels, &c.

follows them to be in the optative; and مادامکه *madam ki* (since, as) sometimes takes the optative and sometimes the indicative after it. Example:—

حکما اتفاق ایتدیلر که
بو اؤدرهانک هلاکنه قرت
بشریه طاقت کتوره مز مکر
بر آدم مرغ هفت رنگ
قوشک باشنی یمش اوله

*Hukema ittifâk etdîlér
ki bou azhdérhanin hela-
yiné kouvvet -i- beshriyé
tdket ghattirémaz méyer
bir áddám mergh-i-heft-
rengk koushoun bâshînî
yémiş ola*

The wise men agreed that human power was not equal to the destruction of this dragon unless a man had eaten the head of the bird "Mergh-heft-rengk" (the bird of seven colours)

بنم سکا بو نصیحتلردن
مقتصودم بودر که معشورگه
کتمکه مسامحه اوزره
اولمیه سن شاید خواجه
سعید کله

*Benim sana bou nâss-
hatlerden mâksoudoum bou
dour ki mashoughouna
ghitméyé musamaha
uzeré olmayasın shayed
Khoja Saïd ghelé*

My object in giving you this advice is that you should not be dilatory in going to your lover, *lest* Khoja Said come

عورت کندى کندويه
ایتدیکه شمدى عجله
ایدوب قاچرسم شاید که
قپلان پشمان اولوب کيرو
دونه و اردمدن کلوب
یتشه

*Avret kendi kendiyé
éitdi ki shimdi (shindi)
ajelé edip kâcharsam
shayed ki kâplân pishmán
oloup ghéri deuné ve ar-
dimden ghelip yetîshé*

The woman said to herself: "If I make haste and run away, peradventure the leopard repenting (of his promise) may turn back, and following me overtake me

*رکاب همایونکه
عرضحال ایتمکه خوف
ایدرم که شاید قوللرینه
باعث برودت اوله

*Rikiab-i-humayounouna
arzuhal etméye khavf ede-
rim ki shayed koullarina
ba'iss-i-bouroudet ola*

I am frightened to lay a petition at thy feet lest it may be the cause of coolness towards me.

بر طیب بو جراخته
مرهم صارامز مکر خدای
متعال کندى گرمندن
لطف و احسان ایلیه

*Bir tabîb bou jérahata
mérhem saramaz méyé
khuda-yi mataal kendi ké-
reminden loutf ou ihsan
éiléyé*

A doctor cannot apply an ointment to this wound unless God (may He be exalted!) vouchsafe and grant it from His perfect grace.

حاشا که سنک وجود
شریفکه خیانت ایدوب
اهانت ایتمش اولم

*Hasha ki senin vujoud-
i-sherifiné khiyanet edip
ihanet etmiş olam*

God forbid that I should betray thee (thy noble body) and insult thee!

* The word رکاب *rikiab* literally means "stirrup," but here corresponds to "feet."

636. In general conjunctions are put at the beginning of the phrases which they connect with something preceding. But *دخی dakhî* and *ده dé* (also) are put *after* the word which is emphasized, as *لوندردن دخی مکتوب الدم Londradan dakhî mektup âldîm* (I have also received a letter from London), *لوندردن مکتوب دخی الدم Londradan mektub dakhî âldîm* (I have received from London a letter also). Examples:—

قر غلامك يوزيني كوردىكى كىي درون دلدن عاشق اولدى و غلام دخی قرق افتاب حسنى كوروب عقلى باشندن زائل اولدى	<i>Kız ghlâmin yuzunu ghieurduyu ghibi deroun- -i-dilden âshîk oldou vâ ghulâm dakhî kîzin âfi- tab-i-hussnunu ghieurup âklî bâshından zail oldou</i>	As soon as the girl saw the face of the youth she fell in love from the bottom (interior) of her heart, and the youth also seeing the girl's sun of beauty, lost his senses *
--	---	---

سندخى اوغلمه نصیحت ايله ديو نياز ايلدى	<i>Sendakhî oghlouma nâssihât ilâ déyou niaz êlêdi</i>	He requested him† also to advise his son (literally he requested him saying: "Thou also advise my son "
--	--	--

پدرى زاهدی وزیر ایدوب دایهسنی دخی حرمده اولان جمله جاریه لر اوزرینه باش تعیین ایتدی	<i>Pêdêri zahidi vâzîr edip dayésini dakhî haremdé olân jumlé jariyêlér uze- riné bâsh tayin etdi</i>	He made his father Zazid vizier and appointed his nurse also head over all the slaves in the harem
---	---	---

قہوی اچہ حق وقتده حکمت خدا قہر دخی طشردن دق اولندی	<i>Kâpîyî † achajak wâ- kîtdé hikmet-i-khuda kâ- pîudakhî tâshradan dak oloundou</i>	When she was about to open the door, by the mys- terious ways of Providence, the door also was knocked at from outside
--	--	--

احبانك كيفيت احوالنى تجربه ايتكمده حكما متقدمين بر طريق دخی وضع ايتمشلردى	<i>Akibbanîñ kâifîyet-i- ahvalîni tejribé etmekdê hukema-i-mutêkaddêmin bir tarik dakhî wâz et- mishlerdir</i>	In testing the state of friends the ancient sages have laid down a method also
--	--	---

* Literally, his senses disappeared from his head.

† When *ديو déyou* is employed the words of the person referred to are repeated without alteration of the pronoun or person of the verb, precisely as they were uttered.

‡ More commonly pronounced *kapouyou*.

بنم دخی مقصودم آشته سندخی بو وجهله مراد ایر شه سن	<i>Benim dakhî mûksou- doum ishtë sendakhî bou vejhlé muradé erishésin</i>	Also my object is that thou also mayst attain (thy) wish in this way.
---	--	---

637. The conjunction *تا* (*until*) is sometimes used in conjunction with the gerund ending in *نجه*, which is then put in the dative, and takes the adverb *دک* *dek*, or *دکین* *déyin*, or *قدر* *kadar* after it. The same meaning may be expressed by putting the gerund in the negative without the dative postposition, and omitting *دک*, *دکین*, or *قدر*. Thus, *تا او یازنجه یدک کتمکر* *ta o yazinjéyédék ghitmaniz* and *تا او یازمینجه کتمکر* *ta o yazmayinjé ghitmaniz* both mean exactly the same thing, viz., "Do not go until he writes." Example :—

نیاز ایدرم که تا بن کلنجیه دک حرم همایوننده خدمت ایلسن	<i>Niaz ederim ki ta ben ghelinjéyédék harem - i - -humayounounda hizmet êlêsin</i>	I request that she may do service in thy Imperial harem until I come.
---	---	---

که *ki*.

638. The conjunction *که* *ki* is sometimes used in Turkish after such words as *دیمک* *demek*, *سویلیمک* *suwéylémek*, *ریجا ایتیمک* *rija etmek*, &c., in such a way as to correspond to our inverted commas put over words quoted. In such cases it must be omitted when translating into English ; and, in citing words, when writing or speaking Turkish, precisely the same pronouns and the same tenses and persons of the verbs must be employed as those used by the person who uttered them. Thus the sentence, "He said he would come next week" must be put in Turkish thus, *دیدیکه کله جک هفته کلورم* *dédi ki ghelêjek háfta ghelirim*, which literally means, "He said, 'I will come next week.'" In conversation, however, it is more usual to omit *که*, and then the words quoted are put *before* such words as *سویلیمک*, &c. ; but in this case, also, when the words of another are reported they must be repeated precisely as uttered, without the change of pronouns and tenses and persons of the verbs we introduce. Example :—

پس بعد زمان زاهدک دخی حجیدن سلامت ایله کلوب کوردیکه نه قوش وار و نه اوغلی وار ونه دایه وار سبحان الله	<i>Pess bad-i-zamân zahi- dîn dakhî hájdan sêlamet ilê ghelip ghieûrdu ki né koush var vé né oghlou var vé né daya var</i>	Then, after some time, the ascetic also coming safely (back) from the pil- grimage saw that there was neither the bird, nor his
---	--	---

بونلر نیجه اولدی دینجه
خاتون اغلیه رق زاهدک
یوزینه باقوب بنم افندم
باشک صاغ اولسون
جمله سی کوچدیلر انلرک
فرقتندن بو حاله کرفتار
اولوب کول یوزم کهرایه
دوندی دیدی

*subhana 'llâh bounlar nijé
oldou dénje khâtoun
âghlayarak zahidin yuzuné
bâkip benim effendim bâ-
shîn sagh olsoun jumléssi
gheuchduler onlurin fir-kât-
indan bou halé ghiriftar
oloup ghiul yuzum kehru-
bayé deundu dédi*

son, nor his nurse (there).
On his saying, "Oh God !
what has become of them ?"
the woman cried, and look-
ing into the ascetic's face,
said, "Well, never mind.*
They have all decamped.
Owing to my separation
from them, I have got into
this state, and my rosy face
has turned to (the colour of)
amber"

برگون بر قره قولاق اول
یره اوغرایوب کوردیکه بر
جای خوش و مقام
دلکش و موضع دلارام
غایتله طبیعتی حظ
ایدوب انده توطن ایتمه
نیت ایلدی عیمون قره
قولاق انده کوروب دیدیکه
قره قولاق بو خیانت و
قباحت نه درکه ایدرسن
و نیچون کندی حدکی
بیلمیوب ایاغک
یورغانندن طشره اوزادرسن

*Bir ghiun bir kâra
koulâk ol yéré oghrayip
ghieurdu ki bir jayi-khosh
vé mékâm-i-dilkesht vé
mevzî-i-dilaram gha,ellé
tabiati hâz edip anda té-
wattoun etméyé niyet éilé-
di. Maimoun kâra koulâk
andé ghieurup dédi ki
kâra koulâk bou khabaset
u kâbahat né dir ki edér-
sin vé nichin kendi hadini
bilméyip ayaghin your-
ghânindan tâshra ou-â-
dîrsîn ?*

One day a lynx, coming
to that place, saw it (was)
an agreeable spot, a charm-
ing situation, and a delight-
ful position. (His nature)
liking it very much he de-
termined to settle there.
The monkey, seeing the
lynx there, said: "Lynx,
what is this villany and ras-
cality thou art perpetrating?
and why dost thou not know
thy station and not stretch
thy foot out beyond thy
quilt?"†

اواز بلند ایله چاغردیکه
کیرو طور عجله ایتمه سکا
بر سوزم واردر

*Awa-i-bulend ilé cha-
ghirdi ki ghéri dour ajele
etma sana bir seuzum var
dir*

She cried out with a loud
voice: "Stand back! do not
be in a hurry, I have a word
to say to thee "

بر ساعت مقداری
ملاحظه ایدوب بعده

*Bir saat mîkdari mula-
haza edip badahu bâshînî*

He reflected for the space
of an hour and then raised

* The expression باشک صاغ اولسون means literally, "May your head be healthy," but is used in a consolatory way, and corresponds to "Never mind."

† This is a Turkish idiom expressive of any one presuming too far.

باشنى قالدېروب ديديكه
اول قزى پيريلر قابوب
فلان جزيره اچچنده بر
قوى يرده حفظ ايتمشلر
در اكا وارمغه بنى ادمك
قدرتى يتشمز

*kâldirip dedî ki ol kızı
périler kapip filan jéziré
ichindé bir kavi yerdé hîfz
etmişler dir ana varma-
gha beni âdâmin koudreti
yetishmaz*

his head and said : "The
fairies have carried off that
girl and have secured her
in a strong place in such-
and-such an island. The
power of mankind is not
sufficient to go to her "

قردىخى ديديكه
شمديدنصره جمله خلق
بنم شوملغمه ونحوستمه
حمل ايدرلر معقولى بو
در كه بندخى كندىمى
قربان ايدىم

*Kîz dakhî dèdiki shim-
didensora jumlé khalk be-
nim shoumloughouma vé
nouhousetimé haml édér-
lér makoulou bou dour ki
ben dakhî kendimi kour-
bân edéyim*

The girl also said :
"Henceforth all the peo-
ple will attribute (this) to
my malign and unlucky in-
fluence. The best thing for
me to do is to sacrifice my-
self also "

ماه شكر سؤال ايتديكه
نيچه در اول حكايه

*Mah-shékér su'al etdi
ki niyé dir ol hikiayé ?*

Mah - Shékér asked :
"What (how) is that tale?"
(in good English, Mah-
Sheker asked what that
tale was)

قتى اواز ايله ديديكه
بنم* اخرت قرنداشم
اوله سن

*Kâtî awaz ilé dèdi ki
benim akhîret karndashîm
olasîn*

She told him in a loud
voice to be her adopted
brother (literally she told
him : "Be my adopted bro-
ther")

طوطى چاغرديكه اى
عبده بز سنك خانه كه
كلوب سكا مهمان اولمشز
نيچون بزميله صحبت
ايتمزسن

*Touti chaghîrdiki éi
Abidé biz senin khanéné
ghelip sana mihman ol-
mousthouz nichin bizimlé
suhbet etmazsin?*

The parrot cried out :
"Abidé, we have come to
thy house and become thy
guests, why dost thou not
associate with us?"

بر اعراب خليفه يه
كلوب ديديكه يا امير
المؤمنين حيم ايتمكه
عزيمت ايدلم لكن اچمه
يوقدر

*Bir Arab khaliféyé
ghelip dèdiki ya emir-ul-
-mou'menin háj etméyé
âzimet éilédim lakin âk-
chém yokdour*

An Arab came to the
caliph and said that he had
determined to perform the
pilgrimage, but that he had
no money.

* *akhîret* means the future state ; but in this place and on similar
occasions it is used as an adjective, and means "adopted."

یوخسه *yokhsa*, "Or."

639. The conjunction *yokhsa* (or) is used instead of *یاخود* when there is a doubt expressed, which is indicated by the use of the interrogative particle *می* *mî*.

کتمکه اذن وارمیدر	<i>Ghitméyé izn varmî dir</i>	Have (I) permission to
یوخسه یوقمیدر	<i>yokhsa yokmoudour?</i>	go or not?
فی الحقیقه بنم محبوبم	<i>Fî'l hâkiké benim mah-</i>	Really, I do not know
عاقلمیدر یوخسه	<i>bouboum âkilmîdir yokhsa</i>	whether my beloved is in-
احمقمیدر معلومم دکل	<i>ahmakmîdir maloumoum</i>	telligent or stupid.
	<i>déil</i>	

EXERCISE XXXIX.

He only deceived (الذاتمق) *âldatmak* me once. The *savans* (علماء *oulema*) agreed that a man could not speak so well unless he had studied Arabic. Do not light the fire until I come. I cannot receive the tobacco (توتون *tutun*) I ordered (اصمارلامق) *issmarlamak* from Salonica (ملانیک *Sélanik*) until the steamer (واپور *vapor*) arrives. Do not start till he writes. He said that he would write to me in three weeks. He asked me if I were well. I said I was very well. I will write to you, but you also must write to me. She is a handsome, well-behaved (ادبلی *édébli*), and modest (محجوب *mahjoub*) girl. What is the length (طول *toul*) of the Red Sea (بحراحرمر *Bâhr-i-ahmér*)? Who is governor (حاکم *hakim*) of the island (جزیره *jéziré*) of Malta (مالطه *Malta*)? Is he a countryman of yours? No. Have you ever travelled (سیاحت آیتمک *séyahet*) in India (هندستان *hindisstan*)? Yes. Have you read many Turkish books? No; I do not know whether they are good or bad. I do not know whether my friend is sincere (صادق *sîdîk*) or insincere (بیونا *bivéfa*). There is no resource (چاره *charé*) but to leave (ترک *terk*) the country (دیار *diyar*). I do not know whether it is good or bad. Is he an honest (اهل عرض *ehl-i-irz*) man? Yes. Do you know the reason of his coming here? Yes, but I cannot tell you. We cannot begin dinner until Mr. So-and-so arrives. I doubt that he will come. He is* sure (امر مقرر در *emr-i-moukarrér dir*) to come. Do you think your brother will come? He said he would come. I said we would wait (بکلمک *beklémek*). He said he was going to India, but he has not gone yet (دها *daha*). I shall be very sorry if he goes. If he went I should be glad. Would that I were going too (دخی *dakhi*). If you wish you can go. I wish (کاشکی *keshki*) that I was as learned as (قدر *kadar*) you. I want (استمک *isslémek*) you to buy me two okes of tobacco. Bring me six okes of grapes.

* Say, "His coming is sure."

You told me yesterday not to buy grapes. He said he would pay (پاره ویرمک *para vérmek*). I told him not to come on Sunday (بازار کونی *Bazar ghiunu*). I asked him if he would come on Tuesday (سالی کونی *Sâli ghiunu*). I was sure (ایو بلمک *êi bilmek*) he would come, as he said he would.

Order of the Words in a Turkish Sentence.

640. The proper position of the verb is at the end of the sentence; but, still, in common conversation, when short phrases are used, it occasionally (especially when in the imperative) is followed by its object. Example :—

ال پاره کزی	<i>Âl paranizi</i>	Take your money
صویی صچراتمه	<i>Souyou sichrátma</i>	Do not splash the water
وار کتور اول ادمی	<i>Var ghettir ol âdâmi</i>	Go and bring that man
کوزکی اچ قوغارم سنی	<i>Ghicuzunu ach kogha-</i>	Mind what you are about
	<i>rîm seni</i>	(or) I will dismiss you
ال سنا یکریمی پاره دها	<i>Âl sêna yirmi para daha</i>	Here, take twenty paras
		more.

641. In a simple sentence the order of the words is as follows :—1st, the subject; 2nd, the noun or pronoun which is the object of the verb; 3rd, the verb. Example :—

فلان افندی بر کوزل او	<i>Filân effendi bir ghiu-</i>	Mr. So-and-so has bought
صاتون الدی	<i>zel ev sâtîn âldi</i>	a nice house
سلطان مصر رخصت	<i>Soultân-î-missr roukh-</i>	The king of Egypt gave
ویردی	<i>sât vérdi</i>	permission.

642. If the verb have a direct and indirect object, viz., a noun in the accusative and another in the dative, or a noun in the accusative and another in the ablative, the noun in the accusative is generally put nearest to the verb. Occasionally, however, the dative comes after the accusative; but the accusative is almost always put after the ablative. Example :—

اکر علاج ایدہ بلورایسه کز	<i>Éyér ilaj edé bilirissé-</i>	If thou canst cure her,
قری سگا ویروب سنی	<i>niz kîzi sana verip seni</i>	I will give the girl to thee
کندیمه داماد ایدرم	<i>kendimé damad ederim</i>	and make thee son-in-law
		to myself
بر کون بر ادم کندى	<i>Bir ghiun bir âdâm</i>	One day a man sold his
خانہ سنی بر اخر ادمه	<i>kendi khanésini bir akhîr</i>	own house to another man
فروخت ایلدی	<i>âddma furoukht éilédi</i>	

اولدخی بر التون اوجنه قریدی	<i>Ol dakhî bir âltîn</i>	He also put a piece of gold into his hand
بزرله اوج سپد افیون کوندره سز*	<i>Bizlerê uch séped aſyon</i> <i>ghieunderésiz</i>	Send us three baskets of opium
بادیکه شهزاده یه اصلنی سویلمد کچه اولمز	<i>Bildi ki shehzadéyé</i> <i>âsslini suwéylémédikché</i> <i>olmaz</i>	He knew that it would be impossible until he told the prince the origin (cause) of it
سیار اول طمیمه اولاد ضمننده ارزوسنی نقل ایدوب و بکا بر علاج ایله دیو عظیم نیاز ایتدی قزینی اول جوانه نکاح ایلدی	<i>Seyyar ol tábibé evlad</i> <i>zimnindé arzousounou nákl</i> <i>edip vé bâna bir ilaj éilé</i> <i>déyou (ázim nîyaz etdi</i> <i>Kizini ol juwané ni-</i> <i>kiah éilédi</i>	Seyyar told that doctor his desire with reference to child- ren and urgently requested him to give him a remedy He married his daughter to that young man
کرم و لطف ایدوب بنی انامه و بابامه کتورت	<i>Kérem ou loutf edip</i> <i>béni anama vé bilâima</i> <i>ghettirin</i>	Have the kindness to take me to my mother and father*
جناب حقه شکر ایلدی دوستندن بر هدیه الدی	<i>Jendb hâkkashukr éilédi</i> <i>Dosstoundan bir hediye</i> <i>âldi</i>	He gave thanks to God He received a present from his friend
شیر بونلردن بو کلامی ایشیدیکی کبی غصبی ساکن اولدی	<i>Shir bounlardan bou ké-</i> <i>lami ishidiyi ghibi ghu-</i> <i>zilbi sakin oldou</i>	As soon as the lion heard these words from them his anger was appeased
اول محلی فریده کوستردیلر	<i>Ol mahali feridé</i> <i>ghieusstérdiler</i>	They showed that place to Ferid
قزیمی ویرمکی اژدهانک اولمسنه تعلیق ایتمشدم یوخسه بویله اولممش اولیدی قزیمی اول یکیده ویرردیم	<i>Kizimi verméyi ézh-</i> <i>dérhanin culmasiné talik</i> <i>etmishdim yokhsa beuile</i> <i>olmamish olaydi kizimi</i> <i>ol yighidé vérrerdim</i>	I made giving my daugh- ter depend on the death of the dragon ; or, had it not been so, I would give my daughter to that youth.

643. Adverbs of time generally come at the beginning of the sentence before everything ; if there be an adverb or an adverbial phrase expressing the place where the action takes place it comes next, and if there be another

* It will be seen from the above examples that there is considerable latitude allowed as regards the relative positions of the dative and accusative.

adverb or adverbial expression indicating the way in which the act is performed, that follows. The adverb or adverbial phrase of manner may also come before the adverb or adverbial phrase of place. Example:—

بو کون فرانسز واپورایله بر قطعہ مکتوب مرغوبلرینی الدم	<i>Bou ghiun fransiz va- porilê bir kîta mektoub merghoublerini âldîm</i>	To-day I received a wel- come letter of yours by the French steamer
بو کون خدمتکار من ایلہ سزله اون دانه قاون کوندردم	<i>Bou ghiun hizmetkâr imiz ilê sizlerê on tanê kawoun ghieunderdim</i>	I sent you to-day ten melons by my servant
بر کون عادت معروفہ سی اوزره شہرک اچندہ در بدر کررکی	<i>Bir ghiun adet-i-ma- roufêssi uzerê shehirin ichindê der bêder ghêzer- ken</i>	One day going from door to door in the town accord- ing to his usual custom
بعد زمان سالما غامما از بیجانہ کلوب داخل اولدیلہ	<i>Bad-i-zemân saliman ghâniman azerbâijanê ghelip[*]dakhil oldoular</i>	After some time they came in safety, loaded with spoil, to Azerbâijan and entered it.

Emphatic Words.

644. If one wishes to draw attention to a word it is put as near the verb as possible, and thus the ordinary order of the words in a sentence is sometimes interfered with, and we see the nominative coming after the accusative, and so on. Example:—

خاتمی بن قولت بولورہ	<i>Khatemi ben kouloun boulouroum</i>	I your servant will find the ring
سکا کیم ویردی	<i>Sana kim vêrdi?</i>	Who gave it to you?
همشیره سی جمیلہ بی بوکا نکاح ایندی	<i>Hemshirêssi Jemilêyi bouna nikah eîlêdi</i>	He married his sister Jemilê to this one
قری باباسی بکا ویردی	<i>Kîzî bâbâssî bâna vêrdi</i>	Her father gave the girl to me
بکا قری والدہ سی ویردی	<i>Bâna kîzî walidêssi vêrdi</i>	Her mother gave the girl to me
زاهد ارہ یرده شاشوب قری قنغیسنه ویردجکی بلمدی	<i>Zahid ara yerdê shaship kîzî kânghisîna verêjeyeni bilmadi</i>	The ascetic in the mean- time getting confused did not know to which of them he should give his daughter

سن چلبی بن چلبی اتی کیم قاشر	<i>Sen chelébi ben chelébi</i> <i>âtî kim kâshîr?</i>	If thou art a gentleman, and I be a gentleman, <i>who</i> will groom the horse.
---------------------------------	--	---

EXERCISE XL.

I received a present from my uncle last (کچن *ghechen*) week. The pasha gave money to the poor (فقیرلر *fakirler*). She showed the house to me. To whom did your friend sell his house? He sold it last year to my father. To-morrow I shall hunt (اولامق *övlamak*) with my own dogs (تازی *tâzi*) in the neighbourhood (جوار *jiwar*) of Belgrade (بلغراد *Belégrad*). I wish (کاشکی *keshki*) that I were going with you. Come with me, if you like (استمک *isstemek*). I should like (حظ ایتمک *hâz*) very much (پک *pek*), but I am busy (ایشم وار). When you see Mr. So-and-so give him my compliments (مخصوص سلام *makhsouss selam*). I will. Did you know that he was ill? No. Has he caught (المق *almak*) cold? A cold wind is blowing (اسمک *essmek*). Do you know where he lives (اوطورمق *otourmak*)? He lives in such-and-such a street (صوقاق *sokâk*). Is it far (اوزاق *ou:âk*) from here? I will show you his house. The sun has begun to rise (طوغمق *doghmak*). The weather is very mild (ملایم *mulayim*). Do you know that it hailed (طولو یاغمق *dolou yaghmak*) yesterday? It (the ice) (بوز *bouz*) is thawing (اریمک *erimek*) now. I hope that it will clear up (اچلمق *achilmak*). If you want to send your letter by to-day's mail (پوسته *possta*), you must make haste (عجله ایتمک *ajelê etmek*). Shall I seal it (مهورلامک *muhurlêmek*)? Yes. Take this letter at once (همان *heman*) to the post (پوسته *possta*), and pay for it. First of all (ابتدا *ibtida*), show me some rings (یوزک *yuzuk*). Who gave you this ring? I bought it. Do not begin to read till I come. I cannot receive the grapes I ordered from Smyrna until the steamer arrives. He cried out to me not to be in a hurry (عجله ایتمک *ajelê etmek*), and that he had a word to say to me (سکابر سوزم وار *sana bir seuzum var*). It is a long time (خیلی *khaîli*) since he went (کیدلی *ghidéli*); perhaps he may come soon (یافینده *yakînde*). He had never been able (کادر *kadîr*) to earn (تحصیل *tahsîl etmek*) one halfpenny more (زیاده *ziyadê*) than was sufficient (کنايت *kênâyet*) (کفاف *kêfayet etmek*) for the day. As soon as the peasant (دهقان *dihkan*) awoke, not finding his jewel in his breast (کوبن *koîn*), he knew that the travellers (سیاح *seyyah*) had taken it. He said to himself: if I tell them and demand (طلب *taleb*) the jewel, it is probable that I shall not be able to get it. After a few days they came to Greece, and the peasant presented (سورنمق *sunmak*) a petition, and made known (اعلام ایتمک *ilam etmek*) his case (احوال *ahwal*) to the king (سلطان *soultân*) of Greece (روم *Roum*). The king of Greece had the travellers (کئورتکمک *ghettirtmek*)

brought before him, and interrogated (سوېلتمک *suwéyletmek*), and they flatly (پاک) denied it (انکار ایتتمک *inkiar etmek*). Well (هله *helé*), they put the travellers in prison (حبس ایتتمک *habss etmek*). But the king of Greece reflected (عظیم فکره) these three individuals (مجازات ایتتمک *mujazat etmek*) merely (ایله) (شخص *shakhss*) (مجرد *mujerred*) on (ایله) their word (قول *kávl*), perhaps I may torment (رنجیده ایتتمک *renjidé etmek*) innocent (بیکناد *bighiunah*) men* unjustly (نا حق *na hák*). It is related (نقل اولنمتق *nákl olounmak*) that, in olden times (زمان اولده *zemdñ-i-evveldé*) there was a merchant in the city of Damascus (دمشق *Damaskh*) who was the possessor (صاحب *sahib*) of immense (فراوان *firavan*) wealth. The said merchant had a virtuous daughter (پاکیزه کریمه *pakizé kerimé*) called (نامنده *namindé*) Dilduruz, exactly (تمام *támám*) sixteen years (اون التی یاشنده *own áltı yashindé*) of age. One day in spring (ایام بهارده *eyyam i bahardé*), while the vineyards (باغ) and gardens (بوستان *bosstan*) were decked (مزین *muzéyen*) with flowers (شکوفه ایله *shughiufé ilé*), that rose-cheeked damsel (کلذار *ghiulizar*), wishing to walk in the rose-gardens (ارزوی سیر *arzoyi-séir ghiulzarædip*), came into the garden (باغ *bagh*) with a few female slaves (جاریه *jariyé*), and sat down under a shady tree (سایه دار درخت *sayédur dirakht*). While looking around (اطرافه *etrafé*) her eyes fell (کلمک *rasst ghelmek*) on a rose, which raised (چلمک *chekmek*) her head like a proud cypress (سرو سرکش *serv sérkesh*) tree, and was distinguished (سمتاز *mumtaz*) from all by her beauty. . . . But the rose being exceedingly (کمال مرتبه *kénal mertebé*) high up (یوکسکده *yuksekdé*), it was not possible to pluck (قوپارمق *koparnak*) it.

* Omit "men."

TURKISH PROVERBS.

دل قلیجدن چوق اولدرر چوغه طالب اولان ازه یتشور چوق یاشایان چوق بیلمز چوق کزن چوق بیلور	<i>Dil kılıjdan chok eul- durur Chogha talib olân âza yetishir Chok yashayan chok bilmez chok ghézen chok bilir</i>	The tongue kills more than the sword He who demands too much gets but little He who has lived long does not know much; he who has travelled much knows much
دلی اولدرکه زنگیندر و لکن فقرا کی کچنور حق سوز زهردن آجیدر حیوان اولور سمری قالور انسان اولور آدی قالور دشمن قازجه ایسه فیل کی ظن ایله	<i>Déli oldirki zenghin dir vé lakin foukera ghibi ghechenir Hâk seuz zéhirden âji dir Hâiwân eulur seméri kâlir insan eulur adi kâlir Dushmen kârînjé issé fil ghibi zan eilé</i>	He is a madman who being rich lives as if he were poor A true word is bitterer than poison (If) a horse dies his sad- dle remains behind him; if a man dies his name remains If an enemy be (as small as) an ant, think him like an elephant
دلکی الدافلمز حدهت ایتمکی اوکرنمین افندیلک دخی ایتمز دیکندن کل بتر کلدن دیکن	<i>Tilki âldanılmaz Hizmet etméyi euren- méyen efendilik dakhî et- maz Dikenden ghiul bitér ghiulden diken</i>	A fox is not deceived He who does not learn how to serve, will also not know how to act as a master The rose grows from the thorn, and the thorn from the rose
توتوندن قورتلمق ایچون آتش ایچنه دوشمه تنبله هر کون بیرامدر بیک ایشت بر سویله بیک تاسه بر بورج اوده مز	<i>Tutunden kourtoulmak ichin âtesh ichiné dushma Tenbelé hér ghiun Bay- ram dir Bin ishît bir suwéylé Bin tüssé bir borj eudé- maz</i>	Do not fall into the fire to escape from the smoke To the lazy man every day is a fête (Bayram) Hear a thousand times, speak once A thousand sorrows do not pay a debt

بو کونکی یمورطه
یارینکی طاووقدن یکدر

*Bou ghiunki yïmourta
yarïnkï tawoukdan yekdïr*

To-day's egg is better
than to-morrow's fowl

تهی دست قپویه
وارسن افندی اوپور دیرلر
الکده پیشکش اولسه افندم
بیور دیرلر

*Têhi desst kâpïya var-
san effendi ouyour dérlér
elindé bir pishkesh olsa
effendim bouyour dérlér*

If you come to the door
empty handed, they say to
you: "The master is asleep."
If you have a present in
your hand, they say: "Mas-
ter, come in"

تیز کیدن تیز یورلور

*Téz ghiden téz yorou-
lour*

He who goes quickly is
quickly tired

ایولک ایله دکره براق
دکر بیلمز ایسه خالق
بیلور

*Éilik éilé dénizé brak
déniz bilmaz issé khalik
bilir*

Do good and cast it into
the sea. If the sea does not
recognise it, the Creator will

ایولک بیلمین آدم
ادم صایاماز

*Éilik bilméyen ádám
ádám sayılmaz*

A man who does not re-
cognise kindness is not ac-
counted a man

بخشیش آتک دیشنه
باقلماز

*Bakhshish átïn dishiné
bákïlmaz*

The teeth of a gift horse
are not looked at

بر ایو شراب ودلیر
عورت ایکی طاتلو زهردر

*Bir éi sherah vé dilbér
avret iki tâtlı zêhîr dir*

A good wine and a fas-
cinating woman are two
sweet poisons

بقال برادم ایچون دکان
اچماز

*Bâkkâl bir ádám ichin
dukkian achmaz*

A grocer does not open
a shop for one man

بکلره ایانمه صویه
طیانمه کچ کونه ایانمه
عورت سوزینه الدانمه
آتک یورکنه طیانمه

*Beyleré inanma souya
dayanma ghech ghiuné in-
anma avret seuzuné áldan-
ma átïn yuréyiné dayanma*

Do not believe in the
great, do not lean on water,
do not trust in the dying
day, do not believe in a
woman's word, and do not
trust to the courage of your
horse

بنی صایانک قولی ایم
بنی صایمیانک سلطانی
ایم

*Béni sayanın koulou
youm béni saymayanin
soultanı yim*

I am the slave of him
who hath consideration for
me, and the lord of him
who hath no consideration
for me

اغلامیان چوجغه ممه ویرمزله	<i>Âghlamayan chojougha mémé vermézler</i>	They do not give the breast to a child who does not cry
اکری اوتور طوغری سویله	<i>Êghri otour doghrou suwéylé</i>	Sit crooked, speak straight (truth)
الچتی یرده دبه جک کندوسنی طاغ سانور الله دیین محروم قالماز	<i>Âlchak yerdé tepéjek kendissini dâgh sanır Âllâh déyen mahroum kâlmaz</i>	A little hill in a low place thinks itself a mountain He who calls on God is not disappointed
الما کندی اغاجندن ایراق دوشمز انسان انسانک اینه سی در	<i>Êlma kendi âghâjından irâk dushmaz Insan insanin aynéssi dir</i>	The apple does not fall far from its own tree Man is the mirror of man
تقدیر تدبیری بوزار	<i>Tâkdîr tedbiri bozar</i>	Man proposes, and God disposes
اوغری اول خرسز اول انصافی الدن قومه	<i>Oghrou ol khîrsîz ol insâfî elden koma</i>	Be a robber, be a thief, (but) do not put conscience aside
اولوم قره دوه در که هر قبوده چوکر	<i>Eulum kâra devé dir ki hér kâpîdé cheuker</i>	Death is a black camel which kneels down at every- body's door
ایشنی بیلن اشنی بیلن آشنی بیلن فقیر اولمز	<i>Ishini bilen eshini bilen âshini bilen fakîr olmaz</i>	He who knows his busi- ness, he who knows his companion, and he who knows his food, does not get poor
ایکی رئیس برکمی باترر اصله جتی ادم صوده بوغلاماز ادم ادمه کرکدر	<i>İki ré'iss bir ghémi bâtîrîr Assilâjak âdâm souda boghoulmaz Âdâm âdâma gherek dir</i>	Two captains sink the ship A man who is to be hanged will not drown Man is necessary to man
ات حوالر کاروان کچر اتلان اوق کیرو دونمز	<i>It havlar kiarvan ghe- chér Atılan ok ghéri deun. maz</i>	The dog barks, (but) the caravan passes on The arrow which has been cast comes not back

اخشام ایسه یات صبح ایسه کیت	Âksham issé yat sabâh issé ghît	Sleep in the evening, and bestir thyself in the morning
ادم ادمی صالت بر کره الدادر	Âdâm âdâmî sâlt bir kerré âldadir	One only deceives a man once
ادم اولدر که اقرارندن دونمز	Âdân ol dir ki ikrarin- den deunmaz	He is a man who does not turn from what he has said
ارق طاووقدن سمیز توریت اولمز	Arîk tawoukdan sémiz tirid* olmaz	You cannot make a fat broth from a lean fowl
جان جانک یولداشیدر	Jân jânın yoldashî đir	The soul is the com- panion of the soul
دل ادمی بیان ایدر	Dil âdâmî béyan edér	The tongue proclaims the man
دلینک یورکی اغزنده در عاقلک دلی یورکنده در	Délinin yuréyi agh- zında đir âkılın dili yu- réyinde đir	The heart of the fool is in his tongue, the tongue of the wise man is in his heart
دوست ایله یه ایچ الش ویریش ایتمه	Dosst ilé yé ich âlish verish etma	Eat and drink with a friend, but do no trade with him
دوست فنا وقتده بیلنور	Dosst féna wîkîtda bilenir	A friend is known in bad times
دوسته چوق وارن اکشی صورت کورر	Dossta chok varan ekshi souret ghieurur	He who goes too often to a friend sees a sour face (gets sour looks)
دوست بیک ایسه از دردشمن بر ایسه چوقدر	Dosst bin issé âz đir dushman bir issé chok dour	A thousand friends are but little; one enemy is a great deal
راحت استین آدم صاغر کور دلسز اولملو	Rahat isstéyen âdâm saghîr kieur dilsiz olmalî	A man who wants com- fort must be deaf, blind, and dumb
روزکاره توکرن یوزینه توکرر	Rouzghiaré tukiuren yuzuné tukiurur	He who spits at the wind spits in his own face

* Old-fashioned spelling for ترید *tirid*, the name of a dish consisting of broth
+ r gravy with bread in it.

زحمتسز بال ينمز	<i>Zahmetsiz bál yénmez</i>	Without trouble one eats no honey
زحمتسز بر شی اولمز	<i>Zahmetsiz bir shéi ol- maz</i>	Nothing is achieved with- out trouble
زمانه اویمتی کرک در	<i>Zemáné ouïmak gherek dir</i>	One must accommodate himself to the times
سرت سرکه کندی قابنه ضرر ایدر	<i>Sert sirké kendi kâbîna zarar edér</i>	Strong vinegar injures its own vessel
سر ویرمك اولور سر ویرمك اولماز	<i>Sér vermek olour sir vermek olmaz</i>	You may give up your head, but you must not give up a secret
صبر ایلمك شانلی اناختیدر	<i>Sâbr éilémek shazlik anakhtari dir</i>	Patience is the key of joy
صقال باشه قربان اولسون	<i>Sakkâl bâsha kourbân olsoun</i>	Sacrifice your beard to save your head
طاتلو دل یردن بیلانی چیقاریر	<i>Tâtli dil yérden yâânî chikarîr</i>	A sweet tongue draws the snake forth from the earth
طاغ طاغه اولاشماز انسان انسانه اولاشور	<i>Dâgh dâgha oulashmaz insan insané oulashîr</i>	Mountain does not meet mountain, but man meets man
طوتلمین اوغری بکدن طوغری	<i>Toutoulmayan oghrou beyden doghrou</i>	A thief who has not been caught is honestest than a bey (in the eyes of the world)
طوز اتمك بلمین اتدن کوتو در	<i>Touz ekmek bilméyen itden kicutu dir</i>	He who does not recog- nise bread and salt is worse than a dog
عاشغه بغداد اوزاق دکل	<i>Ashîgha Baghdad ouzâk déil dir</i>	Bagdad is not far to a lover
طوغری سويلینی طقوز شهردن سوررلر	<i>Doghrou suwéylényeni dokouz shehirden surérlér</i>	He who tells the truth is turned out of nine cities
عیبسز یار استین یارسز قالور	<i>Aypsiz * yar isstéyen yarsiz kalîr</i>	He who wants a faultless friend remains friendless
فائده ضرک قرنداشیدر	<i>Fa'idé zararın karn- dashî dir</i>	Advantage is the brother of injury

* Generally pronounced *aysiz* although written *aybsiz*.

قرديه صابون دلی یه اوکوت نه ایلسون	<i>Kârâya saboun déliyé uyut né élésin ?</i>	What good is soap to a nigger, or advice to a fool ?
قضا کلدکده دانش کوزی کور اولور	<i>Kâza gheldikde danish gheuzu kieur olour</i>	When fate overtakes us the eye of wisdom becomes blind
قورت توینی دکشدر خوینی دکشدرمز	<i>Kourt tuyunu déyish- dirir khouyounou déyish- dirmaz</i>	The wolf changes his coat, but he does not change his nature
قوردی اورماندن آچلق چیقارر	<i>Kourdou ormândan achlik chikarir</i>	Hunger brings the wolf out of the wood
قوزغونه یاورسی بلبل کلور	<i>Kouzhouna yavrissi bulbul ghelir</i>	The young of the raven appears to it a nightingale
کدی بولنمدیغی یرده سیچانلر باش قالدیر	<i>Kédi boulounmadıghı yêrdé sichânler bâsh kâl- dırir</i>	The mice raise their heads where the cat is not to be found
کسه مدیکک الی اوپ	<i>Kessémédiyin eli eup</i>	Kiss the hand which you cannot cut off
کلمک ارادت کیتمک اجازت	<i>Ghelmek iradet ghïtmek ijazet</i>	The will only is wanted to come, permission is wanted to go
کلی استین دیکنلری دخی استمک کرک	<i>Ghiulu isstéyen diken- leri dakhı isstémek gherek</i>	He who wants the rose must want the thorns also
کوپکسر چوبانک قیونی قورت الور	<i>Kieupeksiz chobânın koyounou kourt âlir</i>	The wolf steals the sheep of the shepherd who has not a dog
کندیندن دوشن اغلاز	<i>Kendinden dushen âgh- lamaz</i>	He who falls of himself does not cry
کچوک بیوکه تابع اولمالو	<i>Kuchuk buyuké tabi olmalı</i>	The little must obey the great
کور قوشک یواسنی تکری یاپار	<i>Kieur kouzhoun yîwas- sınî tangri yapar</i>	God builds the nest of the blind bird
کورک استدیکی ایکی کوز در	<i>Kieurun isstédiyi iki ghieuz dir</i>	What the blind man de- sires is two eyes
کوز بر پنجره در کوکله باقار	<i>Ghieuz pénjeré dir ghieunulé bâkar</i>	The eye is a window which looks into the heart

کوزدن اوزاق اولان کوکلدن دخی اوزاق	<i>Ghieuzden ouzak olan ghiunulden dakhî ouzak</i>	He who is far from the eye is also far from the heart
کوزمزی اچالم یوخسه اچارلر کوملک قفتاندن یقیندر	<i>Ghieumuzu achalim yokhsa acharlar Ghieumlek kâftândan yakındır</i>	Let us open our eyes, or they will open them for us The shirt is nearer to us than the coat (kaftan)
کونه کوره کورک کیمک کرت	<i>Ghiuné ghieuré kieurk ghémek gherek</i>	You must put on furs according to the weather
کیشینک حرمتی کندی النده در	<i>Kishinin hurmeti kendi elindé dir</i>	The respect one gets depends on one's self
لاقردی ایله پلاو اولماز	<i>Lakirdi ilé pilaw olmaz</i>	Pilaw is not made by talking
مالمز یوغیسه عرضمز اولسون	<i>Mâlmîz yoghooussa irzimiz olsoun</i>	If we have not wealth, let us have honour
محبت ایکی باشنددر	<i>Mahabet iki bîshdan dır</i>	Love must be on two sides
محب صادق ایو در کیشینک اقرباسندن	<i>Mouhib-i-sâddik éi dir kishinin âkrabassından</i>	A faithful friend is better than one's relations
مفت سرکه بالدن طاتلو در	<i>Muft sirké baldan tâtlî dır</i>	Vinegar which one gets for nothing is sweeter than honey
میخانه جی غزل المز	<i>Méyghanéji gha:zîl- maz</i>	A wine-shop keeper does not take songs (as pay- ment)
نصل که یاشارسق اوילה اولورز	<i>Nasl ki yasharsak evilé euluruz</i>	As we live, so shall we die
نه اکرسن انی بچرسن	<i>Né ekeÿrsen onou bi- chêrsin</i>	Whatever you sow, that will you reap
ویرن الی کسه کسمز	<i>Véren eli kimsé kessmez</i>	No one cuts the hand which gives
هپسندن بختلو در بشکده اولان	<i>Hepsinden éi dir besh- ikde olân</i>	He is most fortunate who is in his cradle
هر اغاجک کولکهمسی وار	<i>Her âghâjîn ghiul- ghéssi var</i>	Every tree has its shadow
هر اغلامه نک کولهمسی وار	<i>Her âghlamanîn ghiul- massî var</i>	Every cry has its laugh

یورکدن یورکه یول وار	<i>Yurekden yuréyé yol var</i>	There is a road from heart to heart
یورغاننه کوره ایاغکی اوزات	<i>Yourghânina ghieuré ayaghini ouzât</i>	Stretch out your legs according to the length of your quilt
یاغموردان قاچان طولویه اوغرادى	<i>Yaghmourdan kâchan dolouya oghradi</i>	He who fled from the rain fell in with the hail
یا زور یا زر یا شهردن سفر	<i>Ya zor ya zér ya she-hirden séfér</i>	You must have either power or money, or walk out of the town
یاتان ارسلاندن درى دلکی یکدر	<i>Yatan arsslandan diri tilki yekdir</i>	A live fox is better than a dead lion
هر عسردن صکره یسر واردر	<i>Hér ussurdensora yussr var dir</i>	After every suffering comes a joy
قارى اوى ياپار قارى اوى يقار	<i>Kârî evi yapar kârî evi yîkar</i>	A wife makes a house, (or) a wife breaks a house
اتکزى ابتدا صاغلم قازغه بعلیکز صکره جناب حقه حواله ایدکز	<i>Atinîzî ibtida saghlem kâzigha bâghlayîñiz sora jenâb - i - hâkka hawalé ediniz</i>	First tie your horse fast to a post, and then put your trust in God.*

* This is a Turkish saying equivalent to Cromwell's celebrated utterance, "Put your trust in Providence, but keep your powder dry."

E R R A T A .

- Page 6, paragraph 19. For ذوق, read ذوق.
- „ 7, „ 30. Instead of عرب, read غرب.
- „ 10. The note at the bottom refers to paragraph 49 and not to 50.
- „ 11, paragraph 59. For “On the same,” read “By the same.”
- „ 12, „ 61. For kieukicu, read kieuku.
- „ 59, note. For See 156, read See 153.
- „ 60, „ „ „
- „ 63, „ For See 156 and 211, read See 153 and 211.
- „ 65, paragraph 242. Instead of سویله مدیککردن, read سویله مدیککردن.
- „ 67, note ‡. For See 228, read See 233.
- „ 69, paragraph 255. Instead of yazmélî, read yazmalî.
- „ 69, Exercise IX. „ gheldimim, read gheldimmi.
- „ 89, note §. For کیم, read کیم.
- „ 201, line 5. For senavéri, read senakiari.
- „ 202, line 16. For teesyir, read tessyir.
- „ 202, line 23. For idiyorissémdî, read idiyorissémdé.
- „ 203, lines 19 and 21. For Abul-Mejd, read Abul-Mejdi.
- „ 205, line 15. For olamadighimdan, read olamadighim.
- „ 205, line 22. For musaade, read mussaadé.
- „ 205, last line. For ایده جکمدن, read ایده جکمدن.
- „ 206, line 20. For اولسون, read اولسون.
- „ 207, line 5. For oloursan, read oloursoun.
- „ 207, line 14. For اولمیايدم, read اولمیايدم.

